

Truce in Indonesia

The Republican Government of Indonesia had little to stand on except its claim to sovereignty and the courage and loyalty of its fighting men. The Dutch were well enough equipped to mount a severe and probably successful offensive against the Republic. But this is the postwar world, and a colonial Power has to do a lot of explaining when it moves against the colonies it had lost. Moreover, the Dutch need the rubber, tin, rice, tea and quinine of the Indies, and a colonial war would stop or impede deliveries. The Republic could better afford to wait than the Dutch could. Both sides, one may surmise, were not too unwilling to have the United Nations intervene on August 1, with its resolution calling for a cease-fire order and mediation. The Dutch would naturally gag a bit at what was (in pre-World-War-II terminology) "interference in their internal affairs"; the Republic would be careful not to make any gesture which would imply that it was anything less than fully sovereign. Actually there is no reason at all why the relations between Holland and Indonesia cannot be peacefully worked out. No reason, that is to say, unless it be on the one side a slowness to appreciate that the tempo of colonial development towards self-government has been tremendously accelerated by the war; and on the other a slowness to understand that a colonial Power just cannot pull out overnight without betraying many of its responsibilities. In these circumstances the UN has its part to play, restraining and educating each side. No one expected the Dutch to be enthusiastic about the UN's action; the vital point is that they have accepted it.

Who has the ball?

Following the example of Mr. John L. Lewis' successful "end run," by which that veteran eluded the blocks thrown at him by provisions of the Taft-Hartley Act (AMERICA, July 26, p. 456), Local 600 of the United Automobile Workers seems to have pulled the same play on the River Rouge field. The Ford-UAW contract expired on May 31. Work has proceeded on a day-to-day basis ever since, both parties hoping to match General Motors' achievement of ironing out a contract without interrupting production. Ford's proposed a revolutionary pension scheme as its contribution to industrial peace. The UAW liked it, but is holding out for a better bargain. Not to let a good opportunity slip, the union has gained acceptance of a complicated arrangement by which the Company agrees not to institute suits against the union for "wild-cat" strikes and work stoppages in violation of contracts. The Taft-Hartley Act empowers employers to enter such suits. Instead of having recourse to courts, the parties will submit questions of liability for unauthorized strikes and stoppages to a committee whose deliberations can stretch out for a period of

twelve months. The new law seems ill-adapted to the actual distribution of economic power in the country today.

Clear thinking on the Stepinatz case

The visit of the seven Protestant clergymen to Yugoslavia has turned out quite as surmised by AMERICA (August 9, 1947): a neat trick of Yugoslav propaganda, staged to conceal measures which are being steadily taken to undermine and destroy religion and to whitewash the condemnation of Archbishop Stepinatz. The spokesman of the group, the Rev. John Howard Melish, finds a "high degree of tolerance," and sees the people practising their religion; which they will obviously do, and with greatly heightened fervor, until the communist-controlled regime thinks it opportune to close the churches. The Archbishop was condemned, according to Mr. Melish, "on the basis of his work during the war and his further activities." The Archbishop was arrested, tried and sentenced to sixteen years of hard labor for nothing of the sort, but for the plain and simple reason that he, along with most of his clergy, refused to remain silent when he saw crimes committed against his Church. This point is made clear in the *Osservatore Romano* for August 4 (cited by the NCWC News Service of the same date). If the hierarchy and clergy of Yugoslavia had been willing to accept the "liberation" of their country—which Stepinatz enthusiastically hailed—at the high price of its de-Christianization, his now notorious trial would never have taken place. He was punished under the completely misleading charge of "political activity" for defending the liberty and rights of the Church, of human conscience, of religious teaching in the schools and of Christian morals. The ministers' departure aptly coincided with the issuance of the White Paper by the Yugoslav Ambassador in Washington. And the news that the ministers visited the Archbishop in his cell and found him well and religiously free is, with equal patness, broadcast to the world through Yugoslavia's official news agency.

Italy acts her age

The end of a long and painful armistice is in sight for war-scarred Italy. Pain and delay have been chalked up to "reparation" for the sins of fascism—with some just recriminations on the responsibility of the Big Four; and restoration of full national sovereignty awaits only the signature of Soviet Russia to a peace treaty which nobody anywhere has approved except as a measure of urgent legal necessity. Italy acted her age in brave and statesmanlike fashion on July 31 when the Constitutional Assembly by an overwhelming majority authorized the government to "execute the peace treaty when it will have entered into force under terms of the treaty itself."

Signor de Gasperi's government, with Count Sforza in charge of the resolution, was able to rally the Italian people about a formula of "ratification" which implied no "approval" of the harsh and unworkable provisions of the treaty, but left Italian honor intact and served notice on the world, once more, of Italy's determination to make good her post-liberation promise to resume at once her rightful and long-vacant place in the councils of United Europe and the United Nations. The gesture of "ratification" was heroic and conciliatory in the best Christian tradition. Its nobility is heightened by the fact that it is made as critical internal problems of food, finance and factional political strife are worsening, and while the wound left by the amputation of Trieste shows no signs of healing. But the sacrifice has already had grateful worldwide approval and some promise of reward. President Truman, Secretary Byrnes and now Secretary Marshall are on record, with all Western Europe and many other nations besides, as favoring prompt and vigorous support of Italy's reconstruction plans, her early admission to UN and a gradual and realistic "revision" of the peace treaty's admitted inequities. Adult Italy thus wisely recognizes—earlier than some of the rest of us—that none of our peace problems, at home or abroad, can be solved in isolation any longer.

Food outlook: 1947-1948

The magnitude of the food problem facing the world is gradually dawning upon us. During the crop year just ended, for example, the United States exported 345 million bushels of wheat, in the form of grain and flour. This was a world record, the more difficult to achieve because of transportation shortages, particularly box-cars. Corn and other grains were exported in large quantities. As the 1947-1948 crop year advances, it becomes evident that the U. S. wheat crop will probably exceed last year's by ten per cent, with a billion bushels of winter wheat harvested and 250 million or more of spring wheat in prospect. Of this, 800 million bushels will go for domestic consumption, leaving more for export than was available last year. This is fortunate, for present prospects are that the corn crop—on which many hungry Europeans have their eyes fixed—will fall short of last year's crop by 675 million bushels. Present prospects are for 2,612 million bushels, which is below the ten-year average. Results of the shortage will be still greater demands for wheat and high prices for corn. The U. S. Department of Agriculture is faced with the

dilemma of continuing to discourage corn exports or letting the price rise still further because of increased foreign demand. World food needs—which are greater than last year—require the greatest possible export effort by the United States. Farmers will be urged to produce large grain crops in 1948 so that the world may not go hungry. The whole food situation is wretched indeed. The U. S. export effort is not without its penalties: soils are being depleted; exports far exceed imports; foreign dollar reserves are vanishing; domestic food prices still rise. Never before was the need for cooperation among nations in the production and distribution of food more urgent.

Improving food production

Present food conditions indicate that the problem is almost beyond solution except by building a healthier and more productive world economy. In his foreword to the 1947 Food and Agriculture Organization report, Sir John Boyd Orr writes: "The food position of the world is no better than it was a year ago. The hope of economic development or social and political stability is illusory in countries where people are wholly absorbed in the problem of finding food." Meanwhile, natural soil resources are wasted or destroyed through greed and negligence, even as the total world population increases. Still available lands, in remote places, require exploitation and development. This in turn presupposes international cooperation on a large scale. In a certain sense, the bony finger of hunger points more surely to human self-destruction than does the atom bomb. Truly, the world—at least the portions ready to listen to reason—must cooperate in intelligent and efficient use of food-producing resources or else witness mass starvation in years ahead.

Get ready for DP's!

The months between now and the reassembling of Congress will be anxious and crucial ones for the million and a quarter displaced persons of Europe. They will be such months, first of all, because it is about an even bet whether the IRO (the International Refugees Organization) will be able to swing the job of caring for them efficiently while at the same time avoiding the excesses into which UNRRA fell. But, perhaps more important, the months will be anxious ones because much of the fate of the DP's will hang on what steps are taken in this country to be ready to receive them. We say "ready" to receive them, because it is our sincere hope that the predominant will of the American people, the express wishes of the Administration, the vigorous action of hundreds of national organizations, will at last move Congress to bring to a vote such measures as the Stratton Bill. Indeed, we feel that such relief for the DP's would have passed in the recently adjourned Congress, had a vote been taken. But even when this happy consummation comes, the DP's will not yet be in their haven here. Before they will be admitted, assurance must be forthcoming that they will not be public charges. Some of them will have the support of friends and relatives here to

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look forward to until they are absorbed into the economic life. Others will have no way of finding support unless various organizations—religious, cultural, educational—provide corporate guarantees for them. This was the technique employed so successfully during the war, especially by Jewish relief agencies, for securing the admission of refugee children. To date there is little evidence that Catholic organizations have thought the problem of the DP's through to such a concrete program. Hundreds of thousands of Catholic DP's will be available for admission to the United States under the Stratton Bill. Will we be ready to receive even one-third of that number—ready really to take them in, not merely with protestations of our concern, but under an actual program that has been thought out from start to finish? The time for planning is *now*, not after Congress has finally lived up to our American tradition of asylum.

German POW's in Russia

On March 14, at the Moscow meeting of the Council of Foreign Ministers, Soviet Foreign Minister Molotov announced to a rather incredulous world that German prisoners of war held in Russia numbered only 800,000. Estimates by other nations had conservatively put the number at two million at the least. Since that day some repatriation of German POW's has taken place, though complete statistics are not available. It is now announced that the pace of Russian release is being speeded up, but there is a catch to that otherwise welcome news. The American Military Government reports that about 1,500 German prisoners are arriving weekly in the American zone from the Soviet Union, and that rate is expected to continue until December. However, prisoners now returning are in such poor physical health that many of them will never be able to work again, and the rest will need months of rehabilitation and special rations to restore them to working condition. The extent of their debility may be seen from the fact that they are immediately placed on a 2,600-calories diet daily, which is twice the rations allowed to civilians in the Western zones. Released prisoners returning to the American zone tell the same horribly monotonous story of wretched Russian prison camps and meager food; their report is corroborated by Hungarian and Austrian prisoners returning to Vienna.

Where are the rest?

Now, even if we accept the original Russian figure of 800,000 as true, and grant that the now increased number of 1,500 a week have been returning to Germany for a period of two years, at most 156,000 German POW's have been returned from Russia. Where are the other 644,000? Many, of course, are in forced labor camps. That is bad enough, but there is a still more ominous use to which they are being put. Back in February, the magazine *Plain Talk* ran an article by Julius Epstein called "Stalin's New German Army," in which the author charged that in November, 1946 Moscow had sanctioned and engineered a "Military Committee for the Renovation of Germany." This Committee had as its

first task the screening and enrollment of 10,000 German officers, enough to take care of some 300,000 soldiers. The article created little stir, but now an expansion of it has appeared in the August issue of the same magazine and simultaneously the metropolitan papers are printing the story. Some thirty-six divisions, eighteen of them armored, are reported being trained at Moscow. Recruiting for the force began among the soldiers of Marshal von Paulus' Eighth Army, which surrendered at Stalingrad, and has been carried out with devilish ingenuity: those who would not volunteer had their rations cut; some stubborn Germans suffered three such reductions; volunteers get the same rations as the regular Russian troops. This report, again, receives backing from stories emanating from Austrian and Hungarian prisoners returning to Vienna. Masses of demobilized Russian soldiers, they say, are being shipped beyond the Urals for work in munitions factories. Whatever be the fate of these Russians, the German prisoners of war are the concern of more than Russia. If they are being used to rebuild German militarism, which the Big Three solemnly promised at Yalta to destroy, then Russia is evidently once again a threat to peace. If Russia cannot be charged with that before the United Nations, it must at least be demanded that her use of German prisoners of war be brought into the open. Any ostrich policy here may spell war.

Is "Time's" face red, too?

Dressing up in "curt, clear and concise" language its news report (August 4) on our Episcopalian friends' recent dispute over the meaning (and/or menace) of their revised canon on marriage, *Time* slipped badly in what looked like an attempt to dress down the Catholic Church on the side with a curt *tu quoque*. Comparing the new matrimonial discipline of the Episcopalians with the Catholics' very old one, *Time's* religion editor managed to crowd into a two-column story four easily controllable errors of fact,—three of them telescoped into a footnote and the fourth into a textual parenthesis. Trumpeted *Time's* text: "Until last fall the canon [law] of the Episcopal Church had been clear, strict and uncompromising—stricter and less compromising in application than the Roman Catholic canon." Says the Roman Catholic canon in question (No. 1118): "A valid and consummated marriage of baptized Christians cannot be dissolved by any human power, nor by any cause save death." Subjoins *Time*: "The Roman Catholic Church, in theory, never recognizes divorce at all." Rejoins the Roman Catholic Church (canons 1119, 1120): the bond of a valid Christian or mixed-cult marriage which has *not* been consummated is dissolved outright by solemn religious profession, or by dispensation of the Apostolic See for just cause; the bond of legitimate (even consummated) marriage between non-baptized persons may be dissolved in favor of the Faith by virtue of the Pauline privilege. Resumes *Time*: "In practice, however, under certain circumstances it 'annuls' a previous marriage." Replies the Roman Catholic Church for the *n*th time: a declaration of nullity means there has *been* no valid

"previous marriage." *Time's* fourth error: the above-mentioned "circumstances" are "somewhat elastic." Friendly suggestion: let *Time* read up on those "circumstances" which render a marriage null and void (Canon Law Code, Nos. 1067-1103), see how far they stretch, report accurately on the Roman Catholic attitude toward the divine law ruling the holy sacrament of matrimony.

Mexican economy

Mexico is displaying unconcealed anxiety over the fact that its foreign-exchange balance has dropped considerably in the last few months. Hope, naturally, is centered on the United States—at present the main foreign exporter to Mexico. During his visit to Washington, President Miguel Alemán was able to peg the peso at 4.80 to the dollar, but Mexico has obtained only \$50,000,000 from the stabilization fund instead of thrice that figure (or more), as she expected. Another \$50,000,000—as part of two agreements signed last May, calling for \$100,000,000 in aid to Mexico—was assigned for the financing of development projects in Mexico. Included are construction of fertilizer plants, meat-packing and fish-canning facilities, a coke oven, two sugar mills, a hydro-electric unit; improvement of the country's textile mills; some mechanization of agriculture; laying of pipelines and construction of two highways. While foreign imports, particularly those from the United States, exceed Mexican exports, Mexicans hope that with added zeal the balance can be made favorable to their country. For instance, Senator Antonio J. Bermúdez, director general of PEMEX (Mexican Petroleum), said recently that the value of Mexican petroleum exports has tripled since the days when foreign companies were operating Mexico's oil fields. He added that Mexican petroleum in recent months has entered markets which had not existed before. Mexico is dickering with hungry Great Britain for the sale of Mexican beef, despite the prevalence of the hoof-and-mouth disease among Mexican cattle. The Government is expanding its irrigation plans in order to combat the plague which proved so disastrous to the country's economy. Mexico's economic situation is far from satisfactory, yet progress has been made in the last year. With energetic efforts at modernization and greater production, and assistance from the United States in the form of increased purchases and credits, there is no reason why Mexico cannot achieve economic stability. Any help given by the United States in genuinely altruistic fashion will strengthen our Good Neighbor policy toward nations to the South.

Equity and segregation

Actors Equity stands firm: no segregation in Washington's National Theatre or no contract. Arthur Hopkins, in the August 3 *New York Times*, pulls out the tremolo and launches into a column-long threnody on the approaching dissolution of the theatre in America, at least in the South and Southwest. Summoning, like another Prospero, the shades of Bernhardt, Booth, Jefferson, Mansfield and their peers, he hears them ask these rash Equity hotheads what they are doing to the

American theatre, which they hold as a precious legacy from the great ones of old. "What discrimination did we ever permit back of the curtain line? . . . Did we not play with all races and colors? . . . Are you going to step beyond the curtain line and tell the audience how they are to feel and act?" And then the exit line (Equity speaking to itself): "What have we done with the theatre? Is it better than we found it or worse? Have we been good tenants or bad?" (*Exeunt omnes, beating their breasts.*) Now this is passing strange. Here is Equity trying to enlarge the audience (surely a part of the "theatre") by bringing in those who are now excluded; trying to extend the cultural influence of the stage to all sections of the American people; and it is bid to examine its conscience. Equity is not trying to ram tolerance down other people's throats; it is trying to protect its own freedom not to cooperate with intolerance. Equity is not asking the theatre operators to *do* anything for the Negroes; it is asking them to stop committing acts of discrimination, not to say insult. Until they do stop, Equity is quite justified in refusing to cooperate.

Monsignor Peter Guilday

The old description of the historian as a prophet looking backward fitted Msgr. Peter Guilday perfectly. He was the prophet historiographer of the Catholic Church in the United States. When he wrote his able and scholarly volumes, the *Life and Times of John Carroll, Archbishop of Baltimore* and the *Life and Times of John England, 1786-1842* he was establishing the sound precedents for the future greatness of the Church in America. And the same purpose brought him to edit the *National Pastorals of the American Hierarchy* and to write the *History of the Councils of Baltimore*. The department of American Church History at the Catholic University of America was his creation; so were the American Catholic Historical Association and its organ, the *Catholic Historical Review*. When Peter Guilday died on July 31 at the age of 63 he had done his work—significant work supremely well done. Its potency, which took many forms, will not be diminished with time. Universities like Notre Dame, Marquette, Georgetown, Loyola of Chicago, and the St. Mary's colleges of California and Emmitsburg publicly recognized it with academic honors and in 1935 Pope Pius XI conferred upon him the title of Rt. Rev. Monsignor.

The fifteenth of August

The glory of the Feast of the Assumption may seem infinitely distant from our present lowliness, as the summer skies of August's harvest days glow high and remote from the browned fields beneath them. Yet in her Assumption Our Lady is but enjoying, in her own instance, that work of sublime restoration and elevation to which God has called all humanity. That work is wholly triumphant in her which has already achieved a partial triumph in the souls of the blessed in Heaven—who still await their future resurrection. The Assumption brings Heaven down to our doors. It is the Feast of our final initiation.

Washington Front

A few days ago Senator Kenneth Wherry of Nebraska was discussing the LaFollette-Monroney Congressional Reorganization Act, which became effective with the Eightieth Congress. He said he believed the Republicans would propose no amendments to the law in the new session beginning in January.

Why should they? If there was anything they didn't like about reorganization in these last six months, they brushed it aside and went on doing business almost as though Congress itself never had put the law on the books a year ago—and with GOP support.

There was the provision that Congress itself, in a brand new kind of government fiscal planning, would set a legislative-budget ceiling and then live within it. Always before there had been only the executive budget sent to Capitol Hill by the President. The new idea was that the tax-raising committees and appropriations committees would sit down together and draw an over-all Federal financial blueprint for the first time. No more of this not letting one hand know what the other does.

The Republicans took over in January and asserted quickly that Mr. Truman's \$37.5 billion budget would be cut to ribbons. The House party leadership decided \$6 billion could be pared from this; the Senate was set

on a \$4.5-billion reduction. But months passed and they never were able to compromise. This was to be the cloth from which the suit would be cut, yet there never was a decision on whether the fabric was to be plaid or herringbone. Of course the Republicans made substantial savings in appropriations, but a thoughtfully devised formula was ignored, nonetheless.

Reorganization provided that Congressional hearings would be open to the public except when bills were in final drafting stage or honestly confidential military or diplomatic information was being given Congressmen. No more secrecy—so went the talk. Yet some committee chairmen have ignored this simply by having committee members vote to bar people.

Reorganization gave Senators new administrative assistants with higher pay for research and similar duties. Some got good men; to others it was just another job to be filled.

Reorganization reduced the number of committees, but the law has been criticized because there grew up scores of little compartments, or subcommittees, for particular jobs. Yet able Congressmen say this is not the difficulty, but rather it is an unbalance resulting from a few powerful men at the top trying to hold too many important places.

Certainly, the reorganization plan will need amending. Maybe it didn't do too badly in its first session, but its sponsors see plenty of room for improvement.

CHARLES LUCEY

Under Scorings

A notable doctoral dissertation, *The Philosophical Frontiers of Physics*, by Vincent E. Smith, member of Catholic University's philosophy department (Catholic University Press, 1947), tackles the problem of the relations of modern empirical science and the traditional sciences of metaphysics and cosmology. The aim of the investigation is indicated in Dr. Smith's Preface: "So much of the literature in contemporary philosophy is the product of *a priori* philosophers, striving to deduce science, or *a priori* scientists, seeking to absorb philosophy. Prejudiced from the outset, they fail to describe what the scientist is really doing, and any estimate, on this basis, of scientific method, must suffer correspondingly."

► A Catholic Tri-State Congress (drawing from Michigan, Indiana and Ohio) will convene in Grand Rapids, Mich., September 12-17. Bishop Francis J. Haas of Grand Rapids and the NCWC Department of Lay Organizations are the sponsors. Cardinal Mooney of Detroit will preside at the mass meeting on the opening day when Archbishop Lucey of San Antonio delivers the keynote address.

► A *Newsweek* survey, reported in its August 4 issue,

lists the religious affiliations of the members of the 80th Congress. Methodists lead, with 109; Catholics are next, with 82 (compared with 88 in the 79th Congress); then Presbyterians (69), Baptists (68) and Episcopalians (63). Only 13 of the 527 members of Congress list no church affiliation. *Newsweek* notes that on the basis of an estimated 73 million church members in the U. S., some 25 million—about 34 per cent—are Catholics; but their representation in Congress is only 16 per cent. Methodists, on the other hand, with 9 million members, or 12 per cent of the church population, affiliate 21 per cent of the members of the 80th Congress.

► Another Protestant leader, Dr. Douglas Horton, executive secretary of the General Council of Congregational Christian Churches, has issued a common-sense *caveat* to his brethren against giving their support to anti-Catholic crusades. "There is some evidence," he writes, "that a new anti-Catholic campaign is being formed by a few Protestants, some of whom wield power in the religious press, and that Protestant leaders will soon be sought to enroll in their 'crusade.' Since it is better Christianity to be 'pro' Protestant than 'anti' anything, I urge you to use caution in affiliating yourselves with such movements." This statement and Dr. Niebuhr's, reported last week, are a comforting relief from the hysteria of recent resolutions by Baptists and Disciples of Christ to keep Catholicism from destroying the "great American principle of separation of Church and State." A. P. F.

Editorials

Senator Taft at Columbus

Why anyone seeks the Presidency of the United States is something best known to himself. Not for the money; it takes good management to make both ends meet on the President's salary. Hardly for the honor; the presidential glory is well diluted with frank and at times vituperative criticism. The responsibilities of the office today would tax the wisdom of a Solomon and the patience of a Job. Yet we must have a President; every four years someone must throw his hat in the ring and spend much time and energy in persuading the American people to give him what is bidding fair to become the toughest job in the world.

Amongst those who will seek the Presidential office next year will undoubtedly be Senator Robert A. Taft of Ohio. Mr. Taft has not announced his intentions in so many words; but in the political field, when you have said a certain amount, you have said plenty. If he realizes his ambition, we shall have our first Republican President since Herbert Hoover resigned the office to Franklin Roosevelt in 1932. We turn with interest, therefore, to Senator Taft's speech of July 31 at Columbus, Ohio, to gain some idea of his concept of the high office. It would not, of a certainty, be fair to the Senator to take his Columbus speech as a campaign platform or to assume that in the fifteen months between now and November, 1948 he would not clarify, amplify or even revise some of the things he said last week. But Mr. Taft is high in the councils of his party; and we may fairly take it as an indication of the way the Republican wind is blowing.

No one expected the Senator to rise up in public to hymn the achievements of the Democratic Administration—and the Administration is vulnerable on enough points to give Mr. Taft plenty of scope for criticism. Nor, when he spoke of the work of the Republican Congress, could he be expected to search for weak points. Politics is politics.

While the speech might have astonished the Republicans of the nineteen-twenties by its tranquil acceptance of the necessity of Federal aid in the matters of health and housing, it would have reassured them by its insistence on governmental economy. Mr. Taft apologized for by-passing health and housing in favor of "programs demanding more immediate attention." Considering the scandalous housing shortage which is making miserable the lives of our returned veterans and the titanic efforts of the Republicans to pass a tax-reduction bill, we cannot but wonder what Mr. Taft thinks important.

We wondered even more as we read what he says on foreign affairs. With his rejection of the disgraceful Morgenthau plan we are in complete agreement. But

we looked in vain for some indication that the Senator had heard of the Stratton Bill and the homeless and displaced refugees cast on the shores of humanity by the war. Through his rather sour approval of the Marshall Plan and the Greek loan runs a grudging note that betrays little appreciation of the great tide of hunger and misery that is sweeping Europe or of the threat to Western democracy implicit in the cynical Soviet exploitation of human suffering.

Wealthy as we are, it is well to spend our money wisely; but in this hour of human agony we could have done with less laments about "cash from our taxpayers to remedy the breakdown." That is not the language of world leadership in a world crisis.

Poland's reconstruction plan

Poland's path of reconstruction by expansion seems, in the opinion of competent observers, to be leading to a dangerous political impasse which will contribute in no way to the stability and peaceful reconstruction of Europe. The question of "regained territories" is far from being solved, despite the fact that official Poland, backed by Soviet Russia, contends that it is. The Western Allies have not given their approval. Nor should they. Only last spring the matter was brought up unsuccessfully during the Moscow Conference of Foreign Ministers. Molotov promptly side-stepped any attempts even to discuss the matter, claiming that the Potsdam Conference assigned these German territories to Poland.

The stark tragedy of the boundary problem is reflected in the miserable lot of the millions of German men and women forcibly expelled from Poland rather than in the arguments from history, geography and economics used by the Poles.

What proves startling and incomprehensible is that resurgent Polish nationalism should be so easily exploited by the Soviet Government. The Poles seem to fail to appreciate the fact. As is elsewhere the case, the Soviets employ nationalism and patriotism against the best interests of the Polish people. No intelligent person—only Moscow-trained Communists—would ever concede to Poland one-fourth of the German ethnic territory on the erroneous historical claim that it once belonged to the Polish Kingdom. Yet that is precisely what many Poles now advocate. Polish public opinion has become sharply divided on a number of basic issues as a result of the Warsaw regime. However, one unifying element remains dominant in present-day Poland's mentality: retention of the Oder-Neisse territories.

His Eminence Bernard Cardinal Griffin, Archbishop of Westminster, after his recent return from a visit in Poland, declared:

Even the bitterest opponents of the Warsaw regime declare flatly that the question of the "regained territories" is beyond discussion. . . . They back up their unyielding attitude with the same arguments of a historic and economic nature that are familiar through Warsaw government propaganda. . . . In saying this, I merely wish to point out that they appear to represent the convictions of Poland as a whole, not only those of a faction.

Americans realize that the Poles are a noble and sturdy people; that they have suffered severely at the hands of both Germans and Russians; that they possess an ancient Christian tradition. But it is difficult to forget that in the past nationalistic policies have led the Poles into considerable trouble with minorities dwelling within their borders. This brought them no good name or fame abroad. Today the demonstration of their energy in "Polonizing" new lands will meet only with severe criticism from all who see in this policy the conquering hand of Soviet Russia. What will the Poles do if Stalin reverses his policy and starts playing chess with a new, resurgent "communist" Germany against Catholic Poland?

The key to the solution of this extremely delicate problem does not seem to be annexation. Politics and policies based on this type of "regaining territories" will surely fail. Forces of an entirely different nature are needed to evolve a just and equitable Polish-German frontier solution. Unless such forces—based on justice and Christian charity—are evoked, the present Soviet-inspired Polish expansion can lead only to catastrophe.

Britain's crisis

The only consolation offered by Britain's rising economic crisis is intellectual: the plight of the British is easily understandable.

Before the war, Great Britain had to import over half its food. It did not export enough manufactured goods to pay for this food, but did derive considerable income annually from foreign investments. Although the British were not in a secure economic position, they did not face national bankruptcy.

But, with the advent of war, the British had to liquidate their foreign holdings to purchase munitions, chiefly from the United States. Before our lend-lease program was adopted, they had already been obliged to sacrifice their foreign investments and deprive themselves of the annual income from them. During the war they incurred debts of the magnitude of \$15 billion through loans from countries within the Empire. Their exports fell off almost entirely, of course, and yet they managed to supply their allies, especially the United States, with several billion dollars worth of "reverse lend-lease."

Meanwhile air attacks played havoc with their housing. At the end of the war Great Britain was exhausted. Yet the British still had to bear the cost of a large military establishment, which was a double-edged sword for it further drained off what little capital the British had, and took a huge toll of manpower needed for production.

In these circumstances the British tightened their belts under the nationalization program of the Labor Party.

They sought and obtained an American loan of about \$4 billion. But several circumstances prevented even their "austerity" measures and outside assistance from solving their plight. As happened in the United States, labor did not produce as efficiently after the war as before. The delay in restoring Europe to normal productivity, the costs of occupation in the British zone of Germany, the inflationary rise in prices in the United States, which reduced the buying power of their loan by one-third, all combined to thwart Britain's effort to get back on its feet. Moreover, British industry even before the war was not really efficient. And nature chose the worst possible time to visit upon the British Isles the severest winter within living memory.

As a result of these repeated setbacks, Britain will exhaust its American loan this fall in one-third the period over which it had hoped to be able to stretch it. Moreover, the loan provided that on July 15 Britain would have to make its financial operations convertible into dollars, so that British creditors could buy directly from us. As dollars have become increasingly expensive, this provision takes effect at an hour when Britain simply cannot afford such a disadvantage. The only hope for Britain was the early implementation of the Marshall Plan. But Congress adjourned without moving a single step towards its implementation.

Senator Taft, in his usual chilly manner, assures us only that "we are interested in reasonable loans" and warns that "we must move very cautiously" in order not to discourage initiative abroad and adopt policies "too burdensome on our own taxpayers." Having opposed lend-lease in the first place, having never shown any of the great statesmanship called for at an hour when democratic civilization is poised on the brink of disaster, what hope is offered to us by such leadership as his?

This is an issue which members of the Republican Party must take into their own hands. They need leadership. Governor Dewey could give it, as ex-Governor Stassen is giving it. We spent \$300 billions to repel Germany and Japan. We have the resources to see Britain through this temporary crisis, and we alone have them. The issues are too critical, and Britain is too necessary a partner in world reconstruction for us to be niggardly now.

Tragic Puerto Rico

Passage of the act authorizing election of the Governor of Puerto Rico is welcomed by all who look for fair dealing by the United States in its relations with outlying possessions. We only regret that the Organic Law was not amended earlier and that four years had to elapse after President Roosevelt's request for such legislation on March 9, 1943. But now Congress, despite the many problems confronting it, has found time to consider Puerto Rico's needs. Credit is due for the foresight.

Yet the economic and social problems of Puerto Rico are far from solved by this advance toward self-rule. Misery and poverty hang heavy over this "strange, lovely, stricken land," whose 2,100,000 inhabitants are our fellow citizens. If tragedy is to be averted, active steps must

be taken for the economic and social development of the Island.

The economic insecurity of Puerto Rico's people is distressing. Over three-fourths of them eke out an existence in agriculture on an amount of land capable of supporting only a part of that number in decency. Much of the Island's hilly terrain cannot be devoted to crops. Though there is only one-fifth as much crop-land per person as in the United States, three times as large a proportion of the population is dependent upon agriculture. In 1940 but forty-seven per cent of the approximately two million acres were devoted to crops. Even as it is, too often hillsides have been planted which should never have been touched by a plow.

Reporting to a Senate Committee in 1943, former Governor Rexford G. Tugwell declared: "It is a bitter reality that Puerto Rico today is in no better condition than it was in 1898." Conscience-stricken Americans, and absentee Puerto Rican landowners, disputed the charge. Yet Tugwell was right, as Bishop Aloysius J. Willinger of Ponce (now of Fresno) pointed out at the time. At the outset of the war, the annual average family income was \$350 for a family of 5.6 dependents. Thirty-five percent of the families earned \$200 or less annually.

Closely allied to the question of income is the land-tenure problem. Corporate farming—another name for a semi-feudal system—has plagued the Island for centuries. Large absentee landholders, residing formerly in Madrid but since 1898 mostly in the United States, cultivate single crops at a distance, without serious concern for the benefits of diversified farming or the social and economic conditions of their workers. Their fine hand can be detected behind much of the lobbying which goes on concerning agricultural and land laws in the Island. Former Governor Tugwell ran up against their interests when he attempted to enforce the 500-acre restriction approved by Congress as early as 1900.

More disturbing is the moral condition of the Island. The murder rate is about twice as high as in the United States. For every 100 marriages in Puerto Rico there were in 1940 about 21 divorces, as against 16 in the U. S. Illegitimacy runs high, and concubinage is unchecked. The public education system has brought a higher degree of literacy (72 per cent) than ever before enjoyed, but the lack of emphasis on religious principles impedes the reform of morals.

At present an average of 2,000 Puerto Ricans migrate to the United States monthly. They come mostly by air, preferring the cheap fares of "bucket-seat" planes to the \$75 fare of scheduled Pan-American and Trans-Caribbean flights. Practically all of them remain in metropolitan New York, where probably 600,000 are now located in dreadfully overcrowded conditions.

The time has come for an all-out attack upon the social and economic problems of Puerto Rico. Those who try to minimize these problems or to obstruct their solution are no friends either of our country or of the Church. The latter claims most Puerto Ricans for her children. Catholics should be first in showing concern for implementation of the social principles taught by recent Popes.

Christian Democracy: prospect for Latin America

As the hemisphere-unity conference opens this week at Rio de Janeiro, Christian Democrats, still only sporadically organized, are slowly but hopefully coming to grips with their crucial problem in South America. How shall they translate most effectively their admirable "program," looking towards "the restoration of morality to public life," into concrete social and political reality before economic chaos overtakes a continent divided on almost every public issue save its faith? The "program," drawn up at Montevideo (April 18-23) by representatives from Argentina, Brazil, Chile and Uruguay, is a marvelously concise statement of Christian social principles as broadly schematized in *Quadragesimo Anno*, with M. Maritain's "integral humanism" featured as a philosophical guide and commentary. As everywhere in the world, the CD "movement" is not to be merely, or even necessarily at once, a political party. It is not linked up directly with the Church. It aims at the progressive redemption of the proletariat and the "total restoration" of the rule of ethics and justice, institutionally expressed in the law. Dictators must therefore not apply: fascism and communism are "condemned and combatted." *Laissez-faire* and state capitalism must yield before these "minimum requirements":

primacy of morality over profit; primacy of consumption over production; primacy of labor over capital; cooperation instead of employer-employee relationship; profit-sharing instead of mere wage-earning.

But restatement of principles is not enough, even aside from the danger of confusing an ideal with "minimum requirements" necessary to get the program into working-clothes. Feudalistic capitalism and Marxism alike have all but driven moral values out of public life and social economy. Both are still in the saddle. What is wanted in South America, as largely still in the United States, is commitment on the firing-line to a concrete solution for concrete economic and political problems within the unstable existing order. This is the major lesson to be drawn from Christian Democratic experience in Italy, France, Holland, Belgium, Austria and, to a certain extent, Uruguay and Chile.

A gradualist rather than a revolutionary approach to the over-all business of reform, and a careful estimate of priorities will tax to the utmost the patience of the Christian and the constancy of the democrat. Add to this the immense corollary tasks of educating the masses to active and sympathetic participation in the program, and of clarifying by concrete realizations in industry, agriculture and government the CD notion of a "cooperative free society"—and your manifesto comes really alive in a "movement." Nobody ever said it would be easy, least of all in reborn, restive Latin America. It should be enough to know that many CD reforms are acknowledged vital necessities, that Europe today proves them viable, and that the blessing of Christ the Peacemaker awaits the doers as well as the teachers of the Word.

“Christianizing” Mexican Catholics

Most Rev. Robert E. Lucey

The Most Reverend Robert E. Lucey, Archbishop of San Antonio, Texas, since 1941, has a long history of activity in social-welfare work and in the field of organized labor. His diocese, one of the largest in the country, covers 39,272 square miles of territory in the Southwest.

Some of our separated brethren are going all out to save Mexican Catholics from perdition. They seem to be possessed of a strange longing to bring their gospel to Spanish-speaking Catholics; they appear to have an urge for Mexican salvation—a sort of Latin fixation. All about them in the Southwestern States there are millions of English-speaking non-Catholics who have no church affiliation or, if they ever had one, now ignore it. The proselytizers are something less than deeply concerned over the ultimate doom of these fellow citizens. Is it possible that churchless and godless Anglo-Americans are not worth saving? Or must we conclude that English-speaking people are too sophisticated to listen? Perhaps the mission boards that supply the funds do not consider fallen-away Protestants and pagan Americans a good spiritual investment.

The attack is on the Catholic Church. The job for which these missionaries to the Latin Americans draw a salary is to make Protestants out of Catholics. Mexicans seem to be the most promising victims, and they pick on them. It is not merely that most Mexicans are poor. Our savage economic system has not dealt any more kindly with millions of Anglo-Americans than it has with the Mexicans. Nor is it merely that many Mexicans have been educationally neglected. Plenty of English-speaking citizens have tasted the bitterness of inadequate schools and poor teachers, or no schools at all. They are illiterate, but the proselytizers have no urge to save their souls. The difference is that the Mexicans are a deeply religious people and it is simply more satisfying to break down the faith of one Catholic among them than to preach to a thousand churchless Anglos. We appreciate the compliment.

This is not to say that poverty has nothing to do with proselytism. To put it plainly, poverty softens them up; not in the sense that riches harden the heart—which is sometimes true—but in the sense that the confidence and gratitude of a simple, trusting, impoverished people can often be won with presents.

Nor is the failure of education to be counted out. There is a certain lack of discernment in the untutored mind. The false, the illogical, even the fantastic are often accepted by unlettered people without that mental resistance which comes from knowledge and understanding. One advantage of education is that it helps a person to recognize the impostor for what he is, whether he be selling gold bricks or synthetic religion. Many of our Mexican people—not all, by any means—are both poor and uneducated. They look like easy prey to the proselytizer.

Two recent articles in *Todo*, a weekly review published in Mexico City, reveal the typical reaction of Latin Americans to the proselytizers in their midst. The author describes the Protestant preachers south of the Rio Grande

as unwelcome invaders who are breaking down our Good Neighbor policy and making enemies for the United States. The writer particularly assails the proposal of some Protestants to “Christianize” Mexican nationals, since their culture, traditions and civilization have been Christian and Catholic for four hundred years. He suggests pointedly that the preachers Christianize the agnostics of the United States and leave Latin America in peaceful possession of its ancient faith.

Shortly after the turn of the century our separated brethren working in the Southwest evidently hoped for mass conversions among Mexican Americans. Their success was not spectacular, although this adventure in proselytizing cost millions of dollars. The method of snatching sheep from the Catholic fold by a generous use of money, clothing, medical care, etc., has not been abandoned, but another technique has been added—that of developing leaders among the Mexicans themselves. This twofold strategy involves elements that are educational, social and, of course, financial.

In the field of education, the most promising youth are given college or seminary training. Those who are graduated as preachers know little about supernatural revealed religion but have received a hodgepodge of education with a quasi-religious slant. Doubtless they are less dangerous for their smattering of ignorance, but a Protestant preacher who is Mexican seems more *simpático* than the Anglo.

A broad program to provide religious educational facilities for Mexicans is under way. Occasionally these projects are announced in press dispatches. A few items out of many will indicate the trend. Early this year the Lutheran Board of American Missions discussed the development of Mexican missions, which includes a \$100,000 building program. A training school for church workers, costing \$50,000, is to be erected at San Juan in South Texas. Church and educational facilities are to be built at two new stations. Plans for further development of stations in Mexico are on the rather ambitious agenda.

Another article tells of an aged Methodist lady who has always patronized the religious education of Mexican people in South Texas. She now gives \$50,000 for the construction of a church in Corpus Christi. We are told that “it will be the most beautiful Mexican Methodist church building in America.” The educational rooms will accommodate 350 people.

Another announcement says that the Church of God has purchased two acres of property near San Antonio for the erection of a school in which to train missionaries for work in the Latin-American countries. The school will be opened this September and will feature language study.

In addition to the educational drive, there is the social-

welfare approach through clinics, community centers, scouting, supervised recreation, hospitals, etc. Mexican girls have household skills which can easily be developed. The Mexican boy loves athletics, scouting and manual arts. The whole family loves color, music and flowers. Because of extreme poverty, the Mexicans need a variety of social services. Anglo inhumanity to the Latin brother often condemns him to a sort of ghetto existence—to starvation wages, to poor housing, to inadequate food. There are Mexican colonies in and around San Antonio where there are no sewers, no sidewalks, few if any public utilities, no plumbing and no water system. But, yes! there is a water department—a small burro with a barrel on his back. *Madrecita* buys a barrel of water for thirty-five cents.

When an impoverished mother has a baby, both are lucky to survive. There are in San Antonio one hundred Mexican midwives, many of them illiterate. Their knowledge of sanitation and obstetrics leaves much to be desired. Protestant preachers play on the poverty and ignorance of these Latin Americans. They exchange social services for religious faith.

One might reasonably wonder how the preacher can hope successfully to impart to such people the intangible vagaries of Protestant unbelief. He can't; but he can appeal to their poverty and their emotions. The gentle Mexican is easily taken in.

One favorite device is to stage children's plays, ice-cream parties and other attractions in the afternoon when our children are supposed to attend catechism classes. It is difficult to get some children to religious instruction when an ice-cream party is going on at the Protestant center.

The third element in the unholy business of proselytizing is financial support. Social work costs money, especially when used as a lure and a bribe for alleged religious purposes rather than for the building-up of morale and the self-respect of the client. An example will explain this point. In our community centers we conduct art-and-craft classes. The children are asked to give a few pennies for the materials they use or for the finished product which they take to their homes. Our purpose is obvious: we do not train the children to be beggars; we try to improve their characters by teaching them self-help. Some of the proselytizers have no such scruples. Their slogan seems to be: "Everybody welcome and everything free."

Protestant mission boards in the North and East raise large sums of money for proselytizing. One group recently announced a budget of two million dollars for their home and foreign missions; another sect is raising seven million; a third, twenty-five million, some of it for work south of the Rio Grande. Indications are that the eighteen most important sects who are putting on a substantial drive for their missions will raise \$118 million by 1949.

Our priests, sisters and catechists who labor among these lovable but impoverished people are certainly not enamored of this world's goods. Rectories and convents, old and decrepit, would arouse one's pity were it not that

just next door is the House of God—a most humble dwelling for a King. We have a church near the banks of the Pecos which measures fifteen by twenty-six feet, including sanctuary and sacristy. I have had a parish in my jurisdiction that was 125 miles long and 75 miles wide. Priests and sisters on the scattered missions do not grow old gracefully—they burn themselves out in a tireless, desperate, discouraging drive for the salvation of their people.

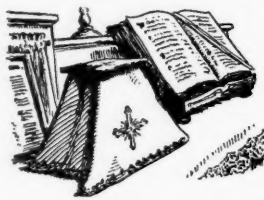
For many years the Catholic Church Extension Society and the American Board of Catholic Missions have been a tower of strength to us in the Southwestern States. During the past two years the A.B.C.M. has been the sole support of the Bishops' Committee for the Spanish-speaking. Funds have been given to the bishops for the maintenance of the Regional Office for the Spanish-speaking and for the building of clinics, parish halls and community centers in the Mexican areas of fourteen dioceses.

The problem is enormous. There are in the United States approximately three million Mexicans, about one-third of them in Texas. Nobody knows how many of these warm-hearted, hard-working people are here, since there is no way to ascertain how many "wet-backs" swim the Rio Grande every year. In the City of St. Anthony there are 125,000 Latin Americans. Ten of our churches are attended almost exclusively by them, and ten others serve both the Spanish-speaking and Anglo-Americans. There are eighty Protestant churches for Mexicans here—eighty centers of proselytism, sometimes several on one street.

Proselytism is not a new phenomenon for the Catholic Church. Christ Himself had to endure it. The Scribes and Pharisees denied His Messianic mission and taught His followers their own religious errors. In the parable of the Good Shepherd, Christ condemns these ancient proselytizers: "He who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber. The thief comes only to steal and slay and destroy" (John 10:1-10).

In these dark days of tragedy and crisis, the enemies of God and His Church are working desperately with skill and cunning to overthrow our fundamental freedoms and our Christian way of life. The great conflict of our day is not Christians against themselves, but Christians against the world; or, better still, Christians in their community like soldiers of Christ and children of God praying, working, striving to spiritualize and redeem a tired and wretched world.

The attack should not be against Catholics but against atheism and unbelief. If the proselytizers are men of sincerity and good will, let them join with us in our battle against the forces of evil which now threaten religion, Western culture and the very spirit of man. For God or against God—that is the challenge of our time.



American Catholics in a changing world

John LaFarge

In this, the last of a series of three articles written after his European trip, AMERICA's Editor surveys the American Catholic scene against the backdrop of the liberated Faith in countries abroad. He finds reasons for grateful satisfaction, but none for complacency.

In the *Frankfurter Hefte* (German Catholic monthly) for November, 1946 there appeared an article by Ida Frederika Görres (*née* von Coudenhove), entitled "Letter Concerning the Church" (*Brief über die Kirche*). The "letter" contained sharp warnings against detractors of Catholic life and practice as it was known in Germany. But its major weight was a vigorous indictment of formalism, fossilization and withering of the interior spirit in the nation's religious life. The earnestness and caution of the writer made her criticisms all the more telling.

The justification of the Ida Görres article is not for an outsider to declare. For all I know, her reproaches may be entirely unwarranted. Its significance lies rather in its extraordinary effects; for it stirred up souls as few utterances of any Catholic lay person in recent times have ever done. A veritable epidemic of discussion resulted from its publication. Letters *pro* and *con* poured into the office of the magazine. The article, so I was informed, was read in convent refectories; and was the subject of discussion at one of the principal conferences of the diocesan clergy.

The very fact of such a reaction is simply one more example of what may be noted in religious life all over Western Europe: an intense sense of urgency, in view of the storms that have already broken over Christianity behind the iron curtain and that are threatening to engulf the entire world. It is precisely in countries—or parts of countries, like Catholic Germany—which are traditionally Catholic that this sense of urgency is most manifest. Clergy and laity alike are grappling with the social problem in Spain; France and Belgium are vehemently preoccupied with finding ways and means of crossing the abyss that has grown up between the Church and the laboring masses. New forms of communal living; direct contact with hitherto neglected areas of "home mission" work; efflorescence of popular literature and other means of communication: all these are the order of the day.

In the midst of this concern, European eyes are turned inquiringly toward the United States. Since our position as a nation is so enormously decisive in the political and economic field, are they to continue to regard us as just a sort of semi-mission country, with very acceptable and necessary material charitable help to offer to the Old World, but little or nothing in the line of spiritual example and leadership? I believe the current has turned in a different direction and, since we are being more sympathetically scrutinized from abroad, we can more thoughtfully appraise ourselves.

It is impossible not to rejoice, in a spirit of gratitude to God's wisdom, over the development and strength of the Catholic Church in the United States at the present

time. The Church in this country unites, in a most fortunate and providential manner, two great elements in her being, both of structure and of actual living, which have tended to become dissociated in many of the Catholic countries of the Old World.

The American Church is strong in its *solidity*. It is deeply rooted in tradition. It was founded and has been propagated by the best, the wisest and noblest among the saints and scholars of the Old World. And these great souls bequeathed to it its high spiritual and doctrinal prerogatives: its reverence for tradition, its healthy conservatism yet its life-giving independence of political parties, and its forthright devotion to the Holy See; its glorious synthesis of many nationalities and races; its friendly cooperation between the diocesan and the religious clergy; and, most of all, its unswerving loyalty to the great cause of Catholic education. The Catholic schools, colleges and universities of America are destined by God to be a citadel of truth and light not for our country alone, but for the entire world.

Coupled with this solidity is the apostolic *popularity* of the Church in our country. Our priests and prelates are in every way close to the people: they know their flock and their flock knows them and loves them. The Church is supported by the people themselves, and their material contribution is integrated into their parish, and their parish into their spiritual life. The American Catholic moves freely and easily among all the people of the nation, and knows that democracy's spiritual roots are entwined with the doctrines of his own faith. Our Catholic press is fearless and outspoken. The American Church has adapted itself, with wonderful flexibility, to the most varied requirements of the apostolate: exemplified on a grand scale by the Chaplains of the war; in less spectacular fashion by today's relief workers abroad; by our home missionaries, by the vigor and originality of our foreign missions, by the variety and ingenuity of our various apostolic lay movements in the United States. Pages would not suffice to elaborate what has been so briefly said.

Yet times of the greatest security are those which most of all demand our careful taking of stock. Arnold Toynbee reminds us that the political downfall of a nation or a civilization often begins, almost imperceptibly, at the time of its greatest apparent glory. We are appalled at the decline of religious faith and practice in this country *outside* the Catholic Church. But there is no promise from above that *ipso facto* we are prevented from sharing in such a decline within the Church. For, though the Church herself is divine and imperishable, American Catholics are but human; and it should be an anxious question for us, here and now, whether our position in the present crisis is a turning upward, to a

new and vast world mission of the Catholic Church, for which God's Providence has been marvelously preparing us, or whether it could hint at the beginning of a subtle and gradually spreading disintegration.

Such a latter alternative I regard as utterly unlikely, but the fact that its possibility may even remotely be considered is ample ground for some self-scrutiny. For we are by no means entirely isolated in this country from the conditions which prevail over the rest of the world and are creating unrest and spiritual confusion. We in the United States live in a sort of spiritual quietude, as it were—an absence of strong feelings one way or another—because of a certain degree of material welfare and prosperity. There is no reason to believe that this prosperity will not continue. But if it should not; if the grim day *should* come when the dollar is no longer the economic hope of the world—if, in short, we in the U. S. should find ourselves in the plight of the crowds you see milling through Europe's railway stations or standing in Europe's breadless queues, then it is by no means certain that our *present* equipment of Catholic faith, and Catholic loyalty and Catholic interior spirit will be enough to stand the grueling strain. Ten years from now we, too, might perhaps be making something of the same kind of spiritual odyssey which our Catholic brethren of Europe are making today. And quite apart from anything the future may contain for us, we are already in frequent contact with Catholics of other lands for whom the spiritual struggle is real and intense to a degree that we here find hard to conceive.

It is certainly not sufficient that we should be content merely with holding our own, with—for the most part—a largely defensive position in response to the assaults that are today being made upon our religion and upon all religion.

The peril of such a chiefly defensive position is heightened by the Church's lack of natural growth with respect to the total population. Immigration from abroad as a source of increase no longer exists. We have difficulty in assimilating the influx from Mexico and from Puerto Rico. With our steadily dwindling rural life, and the general indifference that city-dwellers—Catholic and non-Catholic—show to this phenomenon, the countryside does not look as if it would keep up as a source of supply as in the past; while divorce and birth-control make their inroads even upon the Catholic family. One of the most discouraging and alarming elements in the present situation is to find some of our brethren among non-Catholic religious leaders openly joining hands with the avowed enemies of religion, when they should be fighting side by side with us for God and civic and religious freedom.

If we are adequately to meet the challenges to the mind and to morals which these assaults impose upon us, we must have built a deeper foundation of the inner spiritual life than appears to be the case at present with our average American Catholicism.

Few questions are more frequently asked by the European inquirer than: "How much genuine interior life—of prayer, of inner self-sacrifice—do you find among Catholics in the United States?"

Obviously nobody can estimate the amount of "interior spirit" that exists in the entire country. Indeed it is difficult enough to estimate it in a single town or even a single parish. The most profound inner spirit is often found among persons who make no outward pretense at all of piety or devotion. Nevertheless, however much of this spirit be actually present, we undoubtedly need more. Decay of the interior spirit in any group or in any nation does not always manifest itself by conventional symptoms; but by sudden and startling revelations of an inner weakness that, like the foresters' "red heart," has been corrupting the core of what seemed like a mighty and unshakable tree. Catholic laymen in the community at some critical moment prove unequal to the trust that is placed in them; families break up that were thought to be sound as oaks; leakages occur among the devout.

The problem of "interior spirit" may seem remote and rather vague and general to our grown-up and sophisticated readers. But I believe it is more tangible



to our younger generation than the older people are apt to realize. This is particularly true of our younger Catholic generation who have come in contact with the Catholic youth of other lands, especially if they have worked with them in international Catholic youth organizations, and, still more, if they have had to face the

full blast of Marxian hate and deceit and propaganda. They have learned that no stock arguments suffice in order to make any headway in such surroundings. Catholic teaching must not only be known in a "notional" fashion; it must be lived; it must have transformed the individual Catholic layman and have made him—or her—a flaming torch irradiated by the Spirit whose gifts have come to him through membership in the Mystical Body of Christ.

This is not a question of mere "interiority" alone, if such a thing can be conceived; not a question of our layfolk cultivating the inner life in isolation from the problems of the world around them; of a pious flight to the desert, where they can meditate solely on eternity and forget a tormenting and a tormented world. It is the question of a very different sort of inner spirit: a union with the Incarnate Christ by which they will actively share in His work of the Redemption, by which they will penetrate into the concern of His Sacred Heart for all men—without exception; and for *all* of man, for man taken in his entirety, as a social being, as a familial being, subject to the humble and exacting needs that families experience as to living conditions, houses and employment and social security and legislation, and a thousand other vexing and often technical matters.

It is a spirit which is strong inwardly because, in the spirit of Christ's divine charity, it is also outgoing. It rises to the height of the Cross because it sinks also to the depth of the Cross, in the lowly earth of human needs and heartaches.

The Church in America is strong, whatever its foreign observers may think, in the spirit of prayer and inner self-sacrifice, in the inner life merely as such. It is likewise rich in outward activities—charitable, apostolic, social. But it is weak, it seems to me, in the synthesis, *the union in one great doctrinally inspired, spiritually realized, motivation* of these two prime aspects of our Catholic life. And to the extent that such a synthesis or union is lacking, the soundness and vigor of our inner life itself is threatened, while the fruitfulness of our outward activities is dissipated.

If this crisis is not met, if this ideal is not universally and abundantly supplied to the young of our nation, I believe our American Catholicism may suffer a subtle and perilous loss—all the more perilous because we shall have missed the opportunity that God has now given us, but which may not recur. The Church in the U. S., despite its greatness, has missed some God-given opportunities in the past; let us not now miss our greatest. For our American Catholicism, like our nation, has emerged from its isolation, and now is conscious of its part in the community of the world.

Our schools in particular have the task and the glorious opportunity to present to the nation's youth this longed-for fusion of the inward spirit and the outgoing apostolate. They have the equipment, the vocation and, I believe, to a steadily increasing extent, the will.

But these are mere beginnings. If they are not followed

up, if they are not solved on a great and national scale, then the quest will be made by individuals and free-lance groups: there will be cliques and cults and partisans within the Church—both those who seek to solve the problem in their own way and those who despair of solving it, and take refuge in spiritual flight, or flight from the spiritual. None of this is healthy for our Church or country.

"Have we paid the price for our faith," asks Ida Görres, "with our whole heart and without reservation, and are we ready to pay it again, all our life long?" We Catholics of the U. S. have received a gift beyond measure, of infinite value, from the millions of our brethren in God who lived and died before us. Today, amid the turmoil of a flaming world, those blessed souls call to us from beyond and ask if we, now, are ready to pay the price for our faith by living it in its entirety: in its living application to the grievous wounds of a robbed and dying humanity. The answer of our Catholic youth is "Yes." The answer of our Church, with its organizations, its schools and convents and universities and its glorious parishes and generous priests must be: to show them how to pay that price, in inner unity with the price that Our Redeemer paid for us, and which each day is mystically renewed in our midst. One simple and immediate way to sound that answer is for our schools to launch 100 per cent the Bishops' Campaign for Student Relief, which AMERICA will feature next week.

The Hawaiian claim to statehood

Bernard F. Landuyt

Bernard F. Landuyt, Director of the Department of Economics at the University of Detroit, served as Military Government Officer with the U. S. Navy, being assigned to the Allied Control Commission for Italy and the Military Government of Saipan and Okinawa.

A whole generation of Americans has been deprived of the thrilling experience enjoyed by all our forebears. Since 1913 no one has seen a new white star embedded in the field of blue in Old Glory to herald the admission of a new State into the Union. It began to look as if the United States had lost its youthful capacity to embrace new populations striving for political maturity as citizens of "the land of the free and the home of the brave." But the recent passage in the House of Representatives of a bill to extend statehood to Hawaii has started our blood surging again. Are we equal to the challenge or have we grown so set in our ways that we feel incapable of stretching the hand of political union to the inhabitants of another Territory knocking at our doors?

The Ordinance of 1787, enacted by the Continental Congress, added a new chapter to the colonial policy of great states. Instead of retaining Territories for exploitation, we adopted the forward-looking principle that when sections of the Northwest Territory became properly settled and politically organized they could seek and obtain admission to the Union as States, on a par in every way with their older sister-States.

This principle was followed until the whole of the

continental United States had been carved into States. But we stopped short of extending statehood to Alaska, Hawaii and Puerto Rico, all of which are far better settled than were many of the present States upon their admission into the Union. Instead, we keep them in a subordinate position, distinguishing (by action of the Supreme Court) between "incorporated" Territories like Alaska and Hawaii, and "unincorporated" Territories like Puerto Rico, though the inhabitants of both are considered American citizens.

Until very recently, this apparent inconsistency in colonial policy had not caused the American public much concern. The Territories in question seemed far away and inhabited by strange peoples. However, it now has dawned on the nation that one of these Territories may soon be admitted as the forty-ninth State. The Act passed on July 1, 1947 by the United States House of Representatives authorizing Hawaii to take the first step toward admission—the election of a constitutional convention—came as a small bombshell. In the last few weeks the press and radio have waxed moderately vociferous on the issue of Hawaii's statehood.

The newly-born curiosity is giving rise to a host of

questions. What kind of region is Hawaii? Who are the inhabitants? Is it desirable to admit a largely Oriental group into the Union? Are the people of Hawaii sufficiently "civilized" and Americanized? What is the economic situation of the archipelago? Is Hawaii adequately mature and stable in a political sense? What benefits will accrue to the Union from the admission of the Islands? All these questions merit treatment in a consideration of Hawaii's claim to statehood.

THE GEOGRAPHY

The Hawaiian Islands lie slightly over 2,000 miles southwest of San Francisco. They are on the established direct steamer and air routes from the Pacific Coast to the Far East and to the Southwest Pacific.

The archipelago has a land area of 6,435 square miles, and is thus about three times as large as Delaware. It consists of twenty islands worthy of the name, most of which are quite hilly or mountainous. Eight of these comprise over ninety-five per cent of the total area. The island of Hawaii, from which the group derives its name, accounts for almost two-thirds of the area; but the island of Oahu is better known, for on it are located Honolulu and Pearl Harbor.

The principal natural resources of the Hawaiian group are a soil of recent volcanic origin and hence of great fertility; a delightful semi-tropical climate; magnificent scenery which, in conjunction with the equable climate and the exotic reputation of the Islands, proves an irresistible attraction to thousands of tourists annually. On the whole, other natural resources are not particularly abundant.

THE POPULATION COMPLEX

The non-military population of Hawaii is estimated at approximately 500,000, which is more than that of Delaware, Vermont, Nevada or Wyoming. Almost one-half of these live in Honolulu, the largest city and the capital of the Territory, and a community not too unlike, and as modern as, Miami or San Diego.

Few countries have a more intricate racial complex than Hawaii. Her half-million people consist of Americans, British, Germans, Norwegians, Spaniards, Portuguese, Negroes, Chinese, Japanese, Filipinos, Koreans, Micronesians, native Hawaiians, a sprinkling of many other races and nationalities, and every conceivable mixture of these.

There is no racial majority; all groups are minorities. The result is a surprising lack of racial prejudice, or at least a way of life not expressive of this disruptive force. Proof of this is to be seen in the almost total absence of race disturbances and the infrequent occurrences of racial-bloc action in politics. This interracial amity obviously argues strongly for Hawaii's statehood. A stable population in a member commonwealth is always a prime asset to the Union.

The fact of polyracial peace does not, of course, assure all sections of the American public of the safety of admitting the people of Hawaii to statehood. The question, constantly alive since the annexation of the Islands in

1898, of the loyalty of the large Oriental segments to the United States bulks large in much American thinking. About sixty per cent of the population of Hawaii is Asiatic in origin, the three largest Oriental groups being the 155,000 Japanese, 52,000 Filipinos and 28,000 Chinese.

But doubt about the loyalty of the Asiatic population is certainly not founded on fact. Without fear of being unduly eulogistic, it can be said that no group under the American flag made a better record in World War II than the inhabitants of Hawaii. Thousands of every racial element worked side by side to maintain the security of the Islands. Thousands served in volunteer guard organizations. The Office of Civilian Defense listed a total of 21,000 volunteers training and in readiness for duty in case of another attack. Hawaii, alone among all the States and Territories of the Union, exceeded its quota in every War Loan Drive. In the Seventh War Loan, total sales went up to 186 per cent of the assigned quota. Hawaiian school children produced twelve million pounds of vegetables in war gardens, something of a national record. Despite the desperate need for labor in the Islands, over 25,000 served in the armed forces. The military history of the United States has no brighter chapter than the fighting record of the 100th Infantry Battalion and the 442nd Regimental Combat Team, which were made up of Hawaiians of Japanese extraction.

The Japanese-Hawaiians are particularly subject to suspicion because of their origin. Ignoring the fact that there is little evidence of espionage and sabotage among their ranks in World War II, and forgetting their brilliant war records, the critical student still cannot overlook one major item which should comfort him. The Japanese segment of the population is no longer the largest single group. The Caucasian element has increased steadily since 1878, and had reached 34.4 per cent of the total population in 1945, whereas the Japanese component, which was 32.5 per cent of the total in that year, reached its peak in 1940 and has been shrinking in proportion.

It seems, therefore, that the people of Hawaii are a safe racial group to admit into the Union. Indeed, the Territories Fact-Finding Subcommittee of the House reported on June 24, 1946 that Hawaii's mixed racial complexion represented no barrier to statehood.

CULTURAL SCENE

Among certain provincial mainland circles there exists a sort of "grass-skirt" complex with respect to Hawaii and her people. Hawaiians are believed to be somehow not quite "civilized" and certainly not sufficiently Americanized.

The truth is that Hawaii is the most thoroughly Americanized of all the Territories. One of the real shocks, not to say disappointments, which the uninitiated suffer upon their first visit to Hawaii, is the sudden realization that here is a place which is almost as truly American as Florida, Iowa or California. It takes only superficial observation to conclude that practically all

of the younger generation and most of the older people are mainland-minded. Their language, customs and standards of living all suggest this. English (and even American slang) is the common and everyday tongue. Baseball, cigarettes, chewing-gum and movies are accepted as necessities of life. Every Hawaiian, as does his mainland countryman, wants a radio, refrigerator and automobile.

A long list of facts and figures could be cited to prove that Hawaii is not backward in what is loosely termed the American "cultural drive." Well-developed educational facilities indicate most eloquently that the Territory is not lagging behind. The public-school system at the height of the war endeavor, which in Hawaii was reached in 1944, consisted of 167 elementary schools free to all, 30 intermediate schools and 25 high schools. It had an enrollment of 81,250 and a staff of 3,091. There were 38 private schools supplementing the public system and handling 14,629 students. At the apex of the Territorial educational pyramid is the University of Hawaii, a public institution with an enrollment in 1944 of 3,553 and a staff of some 200.

ECONOMIC CONDITIONS

Hawaii can stand on its own feet economically. It has three major products, each of which normally finds a profitable and wide market—sugar, pineapples and tourist attractions. The sugar industry is the cornerstone of the Hawaiian economy. The Territory produced 875,000 short tons of sugar in 1944, the last full year of war, and can excel this. In the same year the pineapple crop yielded 8,709,482 cases of canned fruit and a somewhat smaller quantity of juice. The tourist trade was enormous before the war and, while not yet completely

back to normal, can and probably will reach new heights in the years to come. The concentration on these three quite unrelated staples, and their supplementing by certain less significant fields of endeavor—such as the production of molasses, coffee, hides, bananas, sisal and wool and the provision of labor and services to American military establishments—imply that Hawaii will not be an unusually vulnerable economic addition to the Union because of any extreme business and industrial specialization.

The Hawaiian economy obviously is not self-sufficient, but this is not an unusual situation. Every State and Territory of the United States finds it necessary to depend on outside sources for some goods and services.

Hawaii's economic dependence is not that of a poverty-stricken area, relying—as do the Virgin Islands, for example—on the mother country for economic subsidy. In 1940, the last year of peace, Hawaiian exports and imports together totaled \$238,506,066 in value, with exports amounting to \$135,438,601 and imports to \$103,067,465. It is significant that the trade was almost entirely with the mainland, and that the unfavorable balance was met largely by tourist and military expenditures in the Islands.

If there is any serious criticism of the Hawaiian economy, it is to be found in the fact that it has not realized its greatest potentialities. The reasons are numerous and include inertia, uncertainty as to the political future (this should be removed by statehood) and a rather restrictive oligopolistic control exercised by a small group of powerful families and companies. But what State or other Territory has a fully-developed economy?

(Continued next week)

The family wage in Spain

William H. Feeney

Everyone agrees that a family man should be receiving a family wage, that fathers of families should receive a wage sufficient to meet adequately their ordinary domestic needs, including the proper education of the children, and to set aside a little reserve for emergencies.

Although the justice of all this is generally admitted, the ways and means of introducing the family wage have not been thought out or, if they do exist in theory, few attempts have been made to transfer them from the theoretical to the practical order. The spirit of individualism in which we have been reared opposes violently the changes that are necessary, and only the valiant devotees of social justice have the courage to put them into practice.

Further, the problem of the family wage is complicated, as is evident when we reflect that three workmen—the first with no children, the second with five and the third

with ten—may be doing exactly the same kind and quality of work. According to the principle of the family wage, the third man should be receiving almost double that of the second; but no company, it is clear, is going to arrange wages according to the number of children. How is the problem to be solved?

Most interesting and inspiring is the solution that Spain has introduced. In 1938 there was established in that country the National Office of Family Subsidies (*La Caja Nacional de Subsidios Familiares*) from which the working-man receives a sum of money which will bring his income nearer to the amount needed to rear his family properly. In this set-up a workman's total income consists of his fixed wage plus a subsidy that varies according to the number of his children. But, as the important point in all such social reforms is the precise way in which the fund is raised, let me describe it.

Father William H. Feeney, S.J., teaches Spanish in Kingston, Jamaica, B.W.I. Through his work and through friends made at the Seminar of Social Studies during its meeting last January, Father Feeney has kept in close contact with conditions in present-day Spain.

The basis of the system is the principle of Christian solidarity and mutual aid. Both owners and workmen, employers and employees, contribute to the pool—but in varying degrees, as is proper. Owners and the high-salaried workers contribute five per cent of their salaries, while the lower-paid workers contribute only one per cent. While this is the general rule, a different plan has been adopted for raising funds from those devoted to agriculture. In this field an additional ten per cent has been added to the land-and-cattle tax, and it is paid by the owners only.

By this plan those drawing high salaries are aiding those with low wages; the unmarried and the childless aid those with large families. All this is a bold departure from the selfish, world-wide spirit of individualism which cries out: "Every man for himself and the devil take the hindmost." A spirit of Christian cooperation is taking its place, citizens are seeing that they have obligations towards their fellow citizens, towards the common good. Social justice is slowly coming into its own.

The introduction of this effort towards social justice has revealed some interesting facts. Fishing and agricultural callings, for instance, have a greater number of beneficiaries than the textile and other large industries—due in part to the higher birth rate among farmers and fishermen. The amount that goes back to these two groups in subsidies is larger than the amount contributed by them to the pool. This, however, is not a problem, because the system works on a national scale and the surplus of one group cancels the deficit of another.

The growth of a system is usually an index of its success—so here are some figures. In 1941 the family subsidies were 212,875,202 *peseta* or \$21,601,496. In 1942 they increased by seventy millions, reaching the total of 298,014,936 *pesta*s or \$30,099,506. In 1943 they were 332,807,099 *pesetas*, or \$33,601,515. The next year there was an enormous increase, agriculture alone receiving 3,000,000 *pesetas*, or \$30,300,000. In December, 1944, there were 1,014,030 workers receiving subsidies, and the number of beneficiary children was 3,148,983. And the funds of this pool are sufficient to provide the old-age subsidies, the orphan subsidies, the educational and marriage-grants and the prizes for numerous families.

Whatever may be the drawbacks of the present Spanish Government—which it is not my purpose now to discuss—here is one phase of a wholesome and wholesale attempt of the present regime in Spain to introduce social justice.

Report from Munich

Munich, August 5 (*By wireless*)—This capital of Bavaria has the highest crime rate among military personnel of any city in the American Zone. Five hundred military police are assigned to Munich alone; and the Germans, who lose no occasion to make caustic comparisons, say Hitler was right, at least when referring to American gangsterism. The most frequent crimes committed by soldiers upon German civilians are assault and shooting

or knifing. The rate of arrests for these crimes is greater than should be expected from a comparable group under normal circumstances. This conduct, involving abuse of the uniform of the American Army, is a serious threat to the purposes of occupation. How can we promote democracy among people while we order them around and bully them in a manner as bad as the Russians?

Fortunately the current record for assault, shooting, knifing, rape and murder is compensated somewhat for the Bavarians by their recollection of the combat troops who constituted the original occupation force. It is the unanimous opinion of both military authorities and the Bavarians alike, said a qualified American official to me, that the conduct and demeanor of the first troops was easily superior to that of the present personnel, despite the fact that the combat troops had a more plausible reason for dealing harshly with the Germans.

Personal impressions of the American soldier of democracy in this ill-fated country have been most favorable; but military police statistics, at least for Munich, tell another tale. The German civilian has little or no protection in fact from the impositions of soldiers. Here the American uniform stands for authority, and few Germans will complain or resist usurpations of authority on the part of individual GI's.

Two factors aggravate the situation. These are the extreme youth of the present soldier and the easy access to intoxicating liquor. Take the already inflated ego of the twenty-year-old, plus too much liquor in Munich clubs, and the inevitable always occurs. While—democratically speaking—the enlisted man is entitled to as much liquor as the officer, the fact remains that today in Munich, as elsewhere in Germany, the enlisted man is much too young to be entitled to the large liquor ration he now enjoys. Chaplains, particularly Catholic Chaplains, are too few and too thinly spread out over all the Zone to cope with the situation.

The Army itself is partly to blame for the low level of the example of American democracy given by the present troops. It is true that the situation, from all accounts, has improved over the last six months, but the Army seems to have left the problem in the hands of the military police. This casual relegation of troop conduct to purely police remedies is no compliment to the European command or to Generals Clay and Huebner.

ROBERT A. GRAHAM

Looking ahead

MISS JOAN CHRISTIE, Executive Director of the International Federation of Catholic College Students and War Relief Services, contributes an article to next-week's *AMERICA* outlining the work done, and to be done, for relief of college students abroad.

ROBERT C. HARTNETT, S.J., in a discussion of the Church-State controversy in the issue of August 23, points to the stress traditionally placed on religious education, by both our Presidents and Congresses, as a safeguard of American democracy.

Literature & Art

Péguy's God speaks

Sister M. Christina

Péguy takes a literary chance, in his recently translated collection of poems, *God Speaks*, in letting God have so much to say. Saints take this chance in a spiritual way and it is the basis of their success—to let God speak, to them and through them. Literary men, however, seldom catch the breath of inspiration to search the thoughts of God, still them, and let them congeal into fitting human speech. Even the great Milton faltered in this altitude—Milton, who could brush a page with magnificent panoramic landscapes, and conjure up staggering visions of material fabrications. His heaven lacks warmth; his God the Father speaks with conceded dignity, but too frequently and obviously as little more than a cold proponent of doctrine. As Belloc explains the difficulty:

If you see in your mind's eye a great landscape, you see something heavenly; but if you see in your mind's eye a personality speaking and acting, you cannot (being a man) see other than a man speaking and acting. And this working literally tends to fail where the Deity is concerned—or indeed anything above man.

Yet, Péguy's God is authentic. By certain sources this authenticity may be tested; sources of revelation, the spiritual perceptions of saints, literary depictions and—even the heart of man. Péguy's God may be verified not only by what He says but by how He says it. Is the substance of His speech proper preoccupation for the divine mind? Does He speak to "everyman," intelligibly to every man, and concede no whit of His divine dignity?

Among many possible "authorities" there is one, nearest to him in time and place, whose vision of God perhaps Péguy's is most like—St. Thérèse of Lisieux. Péguy and Thérèse—poet and saint, contemporaries, co-patriots—were, by diverse methods, the forgers of a singular apostolate, champions of the virtue of hope. In the poet God speaks; in the saint He lives again. The poet says—has God say—"I don't like the man who doesn't sleep," the men

... who lack courage, lack confidence and don't sleep.

I pity them. I have it against them. A little.

They won't trust me.

Like the child who innocently lies in his mother's arms, thus do they not lie

Innocently in the arms of my Providence.

The saint who has returned to her cell at midnight, having been refused permission to watch at the Altar of Repose throughout Holy Thursday night, says:

Scarcely was my head laid on the pillow when I felt a hot stream rise to my lips. . . . But as I had al-

ready put out our lamp, I mortified my curiosity until the morning and *slept in peace*. At five o'clock when it was time to get up. . . . I found as I had expected that our handkerchief was soaked with blood.

The saint is the poet's senior by five days, their birth dates being January 2 and January 7, 1873. In the early 1890's the poet declared himself an atheist; the saint laid before God in 1894 an offering of herself as a victim of love for sinners. Twelve or fourteen years after the death of Saint Thérèse, the poet was to regain his faith—a tremendous, intense, burning faith. "Man's unrest," his recurring theme, was intimately known to him. Yet, out of it he fashioned words of high hope, confidence, surrender to a loving and directing Providence.

Among God's attributes, His capacity to be trusted has possibly the widest appeal for men. Péguy's God's "little Hope" is His favorite creature. Held to the mirror of St. Thérèse's hope, the thoughts of Péguy's God reflect with beauty and are verified. To Thérèse trust was a "lift," a "lever," the "arms" of God. Péguy figures hope as "a tiny girl," and a "bud." Both use the common symbol of sleep with startlingly similar phraseology. The poet's God says:

He who sleeps like a child
Is also he who sleeps like my
darling Hope.

The saint's God points out to her that the way of self-surrender is the "confidence of the little child who sleeps without fear in its father's arms." It is not by a profusion of concrete symbols, however, that either conveys the sense of surrender that draws the soul. Poets have confessed that they cannot tell what makes a given poem a poem. They can only say when encountering the genuine article: "This is poetry."

So, with Péguy's medium, analysis is elusive; one only knows that trust invades the heart. And hope has gradation. Man may seek the stipulated fulfillment of a need or desire; he may cast his care upon God and trustingly await the divine action; he may, if the grace be given him, so yield his soul that all its movement be initiated only by the impulse of the deft touches of grace. Naively Thérèse expresses the extreme simplification of her perfection in hope: "He has always given me what I desired, or rather He has made me desire what He wishes to give." Péguy's God says you can ask a lot of man, a lot of charity, a lot of sacrifice, but you can't ask hope. Yet He does ask the ultimate in hope, and offers man therein his highest destiny: "And in sleep it is I who glorify myself by the yielding of man." Not, now, merely man's "rest in God," distant echoes of Augustine reverberating in these words of Péguy, but a more consummate thing, even annihilation of self in God,

is asked. What St. Paul realized is asked: "I live, now not I, but Christ liveth in me."

Péguy's God may be further identified with the true Divinity in His preoccupation with another favorite creature—night. Universal man—poet, saint, the common man, the Son of Man—has found in night a mirror of its Creator. St. John of the Cross loved the night of nature and saw in it elements of beauty, God's image. Its counterpart, the night of the soul, was a dark cloak that concealed the soul painfully from its own eyes while being shot through with shafts of divine light. It was at night that the little Thérèse, tracing her initial in the position of the stars, found her name "written in heaven"; it was in the darkness of the soul's night that the Carmelite nun's "little way" was lived and taught. The scriptures show us the Man-God who so loved the night that He spent whole nights in prayer. Our very Redemption was initiated "when the night was in the midst of her course."

In Péguy, God's night was made for the spirit of man. God sees night, as His creation, materially well-adorned: she is His "black-eyed daughter," His "dark and gleaming daughter" of the starry robe, "of the limitless bosom," the "silent one of the long veils." Night is for the relaxing of taut muscles, for the unraveling of spiritual distresses, the time for trust, and abandonment, and peace. Night is beautiful, above all, in that she sometimes succeeds even in this, that she "lays man in the arms of my Providence." Night draws the deepest water from the deepest well, and "the deepest prayer." On the threshold of contemplation night stands:

For you announce, for you represent, you almost
cause to begin, ahead of time, every evening
My great Quietude of light
Of eternal light.

Night reminds God especially of our redemption, of the night that went down on His Son's death: "Fall of that night which I shall never see again." The thoughts of the Father rest, as at home, always on the Son and on the Son's establishment of a new justice of love, of hope for men.

But, *how* does Péguy's God speak? God, in His essence, is simplicity. Now the simplest human being is the common man. So Péguy will have God use his language. Short, stubby words, matter-of-fact figures, irregular cadences, repetition of a prepossessing idea, furnish the medium by which men of the streets communicate their thoughts. The language of the common man is highly intelligible because it is so forthright, uncrafty, free from the pedantic and occult. Péguy's choice of language is supported by the Scriptures, through the Psalms in the old Testament; through the delicate, clear echoes of the Parable Teacher in the New: "The sower went out to sow his seed."

In the race for simplicity perhaps Péguy's contemporaneous saint goes him one better. Perhaps there is a simpler being than the common man. If so, it is a child. Thérèse is Soeur Thérèse of the Child Jesus and of the Holy Face. She will be the "toy" of the Child. Otherwise, she herself is the child asleep in her Father's

arms. Her simplicity, none the less, bears, by contact and comparison, a strange note of kinship and authentication for Péguy's.

The saints, in their approach to God, find less and less to say, with greater and greater intensity. Péguy's God, on His part, does not have many things to say. He is the God of contemplation, gently drawing His creatures. Péguy repeats an idea again and again, hitting upon pregnant, key words, reiterating them, tasting and re-tasting the flavor of a word until it is exhausted. Thus does God convey the sense of His Fatherhood in these lines:

I am their father, says God. "Our Father who art in Heaven." My son told them often enough that I was their father.

I am their judge. My son told them so. I am also their father.

I am especially their father.

Well, I am their father. He who is a father is above all a father. "Our Father who art in Heaven." He who has once been a father can be nothing else but a father.

The waves come in slowly, spaced like the waves of the sea, each breaking its scoop of thought, receding and recurring with renewed fascination. Then a new concept or vision emerges, with a total and final abruptness, frequently fraught with the haunting poignancy these lines hold:

And about the ninth hour my son uttered
The cry that will never be still.

Péguy's force comes with oral reading, reminiscent of the Greek writers of epic. Writing for recitation, they knew how to space thought-content in their verses



so that the listening mind might not be startled too frequently or its power of concentration taxed. He has been compared to Dante in his ability to clothe the metaphysical with humanity. In style, Dante has used a technique which lends interest to Péguy's reiteration of theme words. Dante refuses to let any word rhyme with "Christ," other than the word itself. Since he chooses to use the word as an end rhyme, his *terza rima* requires the use of the word three times. The effect of the repetition is rare and beautiful each of the four times that Dante in his *Paradiso* uses this particular device.

Once the test of objective authenticity has been applied to Péguy's divine character, there remains just one factor for evaluation: Does the human heart respond to Péguy's God? Does Péguy, in letting God speak, stimulate human communication with the divine? Does Péguy, in giving a kind of small-letter-word incarnation to God's thoughts, establish an intimacy with the Heavenly Father, instill confidence where there was none or revive hope where it has been lost? The answer must rely on subjective experience but, for many, Péguy's God—as Milton's great God never can—lifts the spirit and renews its aspirations toward a divine destiny.

Books

Mellow and delicate

THE SAVING SENSE

By Walter Dwight, S.J. Edited and with an introduction by W. Coleman Nevils, S.J. McMullen. 240p. \$2.75

My reading of this delightful book was at the same time an occasion of pride and anxiety. That mixed reaction springs from the fact that Father Dwight was for years Literary Editor of AMERICA; I was proud of the fact that during those years these columns maintained such a high standard under his editorship and through his own writing—need I go on to say that the anxiety came in wondering what Father Dwight would think of this section today?

However, you will read this book with no such second reaction. You will find only a fount of mature and very mellow intellectual pleasure here. For Father Dwight betrays on every page the graciousness of a well-seasoned classical mind; his knowledge of the world's great books is not pedantically paraded, but salts and flavors his text in many an apt quotation and allusion. Younger readers will perhaps think that the essays here gathered are a little on the quaint side; older ones will most certainly be carried back to memories of classrooms that were more personalized and humane than most of today's.

These essays are in the main creative and not critical and that is all to the good, for Father Dwight, I think, was a better creator than critic. That fact, indeed, is hard to substantiate in these pages, for what critical essays there are are rather general in scope—the castigation of smutty books and so on—and have little to say on any particular book then popular, so it is a little hard to gauge his accuracy of evaluation.

But in his creative work, Father Dwight brought a wealth of gifts together to assure first-class work. There is a delicate humor playing around his deep earnestness and always a strong undercurrent of unobtrusive and very winning spirituality. When this second element becomes the theme of his essay, then we have him at his best. I think that the essays in the last section of the book, "Sermons in Stones," are the finest. I would call particular attention to "Antipathy and Sympathy"

as a good example of the thoughtful essay of which Emerson is considered master. I would match it and others with anything of Emerson for style; it is miles ahead in substance.

A fine example of Father Dwight's delicate satire may be found in "De-natured" Mother Goose," and in the very first essay in the book, "The Nibbites."

Father Nevils has contributed a warm introduction to the memory of his friend, in which most of Father Dwight's fine gifts as a writer are pointed out. A collection like this was needed to give Father Dwight's memory the perpetuity it deserves.

HAROLD C. GARDINER

Judging the judges

THE NINE YOUNG MEN

By Wesley McCune. Harper. 299p. \$3.50

This opportune study of the present personnel of the Supreme Court is a jewel. Wesley McCune is a lawyer turned journalist, writing for *Time* magazine. His book combines high-level legal scholarship with superb journalistic presentation. This is the marriage the match-makers on both sides have been urging for years. McCune has brought it off. The wedding gown in the form of a beautiful format rises to the occasion.

In a way the title does not do full justice to the book, for only nine of the twenty-two chapters are studies of individual Justices. The remainder deal with more general phases of contemporary constitutional law—for example, anti-trust, civil-liberties, commerce-clause, war powers and similar outstanding issues in judicial decisions.

To give an idea of the scholarship of the book, we might point to the sixty-four legal citations in the chapter on Mr. Justice Black. This chapter struck the reviewer as the best one in the treatise—until he came to the chapter on Douglas.

The fact of the matter is that the present Court is made to order for Mr. McCune's talents. It consists almost entirely of striking personalities. Frankfurter, of course, is dramatic enough to have been dubbed the Rasputin of the Roosevelt administration. Yet some observers contend that Frankfurter's arrival on the highest tribunal killed the New Deal. Reed is not a colorful personality, but he is described as the "swing" man. Mr. Frank Murphy

gets very sympathetic handling in a chapter very aptly captioned "Justice Tempered with Murphy." McCune sums up the only Catholic member of the Court by noting that, although some people will charge that no one of his temperament should be where he is, more will observe, after reading a "particularly lonesome Murphy opinion," that "the Court could hardly have voted that way, but it's a good thing to have that opinion on record." The Justice is pictured as the greatest friend the Indians ever had on the highest bench in the land. The red men need an advocate.

Mr. Justice Jackson provides as good copy as any writer would want. He overcame the disadvantage of a complete lack of college education and a rather sketchy formal legal training to make his mark in private practice before being engaged as counsel for Federal agencies and then appointed, first, Assistant Attorney General and then Attorney General. He did not get along with Murphy in the Department of Justice and does not get along with him on the Court, although Black, of course (if the pun be excused), is his real *bête noir*.

Rutledge and Burton, much as they differ, command the spotlight less frequently. But the Chief Justice, Mr. Fred Vinson, is quite engaging in a "folksy" way. He established a great reputation in Congress as a prodigious tax expert, went to the top of the administrative ladder in no time, and sandwiched in five years of judicial experience at a high level.

It would, in fact, be hard to name a Court in our history which represented an equal quantity of legislative and administrative experience. But only Murphy, Rutledge and Vinson had been on the bench before.

One gets the impression that one reason for so much disharmony and unpredictability among the present members is that they have too many ideas and are too eager to record every shade of differing opinion. The Supreme Court, by its function, gets only highly disputed cases to decide, and the fanning-out of governmental functions has naturally proliferated such cases. Disagreements are to be expected.

The only criticism called for is that McCune does not probe deeply enough into the reasons for such disagreement in the present Court. These lie in disagreement about rules of construction, such as the "preferred" position some Justices accord the guaranties of

The Wisdom of GOD

If you have ever felt yourself slipping into the morass of spiritual sickness, if you have ever shared in the three major post-war complaints,—uncertainty, indifference, and above all, defeatism, this book was written especially for you.

Father Rice knows *people*; he understands their strength and their weakness; and he writes to people of God's goodness and kindness with a simple, human eloquence. His book is both beautiful and timely—the perfect antidote for depression and doubting in the difficult world of today.

by FIDELIS RICE

with a foreword by
JOSEPH E. McCARTHY
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freedom as opposed to the guarantees of property rights. That he does not trace back to their origin certain dominant opinions overruled or debated afresh by the new Court, such as the "rule of reason" and the deference to be paid to administrative findings of fact (both of which go back to Chief Justice White), in no way detracts from a first-rate study of the present Court.

ROBERT C. HARTNETT

Films psychoanalyzed

FROM CALIGARI TO HITLER

By Siegfried Kracauer. Princeton University Press. 307p. \$5

MAGIC AND MYTH OF THE MOVIES

By Parker Tyler. Holt. 283p. \$3.50

The author of the first book, a "psychological history of the German film," is a former editor of the *Frankfurter Zeitung* and was more recently a staff member of the Museum of Modern Art Film Library. Those associations explain and to a certain extent characterize his interest in the German screen from its precocious infancy to its capitulation to the Nazis.

Dr. Kracauer is primarily concerned with analysis of national attitudes from 1918 to 1933, as reflected consciously or unconsciously in motion pictures. Thus his brief synopses of plots and discussions of technique lead to conclusions in the social and political spheres rather than the esthetic. The psychoanalysis of films is ingenious and, viewed after the fact of the Hitler regime, persuasive so long as the author confines himself to the interpretation of recurring symbols.

Briefly, Dr. Kracauer traces German totalitarianism to "the inherent weakness of the Social Democrats, the inadequate conduct of the Communists and the strange reactions of the German masses." He decries the white-collar pretensions of the lower middle class which caused them to cling to a social scheme with no basis in reality and to "scorn all doctrines and ideals more in harmony with their plight." The doctrines, apparently, tended to the left, and the author seems to regret that the Germans, unlike the French and Russians, were incapable of a revolution.

Dr. Kracauer perceives in the German film expressions of a post-Versailles dilemma: tyranny or chaos. Again symbolic revolts against au-

thority, variously represented by the army, police and parents, end in gestures of submission. When this "psychological retrogression" was disavowed in a frankly communist film produced in 1932, it was heavily censored, and the author notes his contemporary protest against that official action.

An appendix dissects two Nazi war-propaganda films, pointing out the devices by which they sought to accomplish their moral blitzkrieg. The work is annotated, indexed and illustrated for the student of psychological uses of the screen. The few references to non-political censorship are uncomplimentary and it goes without saying that Dr. Kracauer is not particularly concerned with the repeated breaches of common morality in the films he surveys.

Tyler's book is by way of being a psychoanalysis of American films, bowing the head to Freud and Frazer's *Golden Bough* and written by a young man who confidently asserts that "the sects of Christian religion have organized Western man's spiritual beliefs under one heading: the myth of Christ." To reveal our so-called twentieth-century mythology, Mr. Tyler dogmatizes on films selected according to his own principle of "psychoanalytical-mythological" importance. Under tricky chapter headings, such as "Charade of Voices," "The Warworks of War" and "Mirage of the Sunken Bathtub," flows a stream of unconsciousness, externalized in smart, self-satisfied writing covering the narrow range of subjective criticism from Parker to Tyler.

There is no point in attempting to summarize the patchwork exposition of the author's thesis, that the movies reflect not so much our surface morality as the secret mythology of our times. He is up to the old device of justifying his bizarre interpretations of recent films by hinting that neither writers nor actors realize the extent of their self-revelation. Enter therefore the "exceptional and validly accredited individual" to tell all. Thus *Arsenic and Old Lace* is translated from amusing nonsense into profound pruriency. *The Song of Bernadette* betrays a recrudescence of "magical instincts," and the opinion is offered that miracles are "faith-healings" and diabolical possession was a "definite religious expression" of the Middle Ages. Because Hollywood chooses a typically American star, who is available, popular and must be paid anyway, to portray a character out of the Arabian Nights, the

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actor becomes "the wish projection . . . of American boys . . . who have read the Arabian Nights Entertainments and imagine themselves as its heroes."

There is much of that easy writing here that makes difficult reading. Mr. Tyler makes much of synesthesia, describing voices as "sodden biscuity brown" and "bitter chocolate." Gossip-column conceits ("a facial expression like dry ice") abound. Uncritical judgments of actors and actresses as "hams" are scattered about with superior glee, and one actress' unwitting purpose in invading Hollywood is made obvious by the peaks of her eyebrows.

In general, Mr. Tyler appears bent on reinforcing Hollywood's self-conscious sex with the subconscious variety. Most of his matter is so unscholarly and frankly foolish as to raise the suspicion that he is writing with his tongue in his cheek; the other alternative is that he is writing with his mind, not in the loam of vulgarity, but in the cultivated dirt of snobbish obscenity.

THOMAS J. FITZMORRIS

THE INDIVIDUAL, THE STATE, AND WORLD GOVERNMENT

By A. C. Ewing. Macmillan, 317p. \$4

This is not the kind of book to set the reading public by its ears. Dr. Ewing is Lecturer in Moral Science in the University of Cambridge. He considers, quite modestly, that a philosopher has a contribution to make in guiding people's thinking in these unsettled days. And he is right.

To begin with, Ewing insists that there is an irreducible difference between moral right and wrong. Otherwise he would not be writing a book about the moral issues tied up with the political choices people have to make today. But he shies away from the question of *why* there is such a difference. This he consigns to ethics proper, and he is now writing on political philosophy. One wonders what reason he would give if he were writing straight moral philosophy.

The best part of the books deals with "The Rights of the Individual." While it can hardly be said that Ewing says anything very illuminating from a Catholic point of view, his discussion keeps on a high level and certainly far surpasses the positivism which seems to pass for political philosophy in many if not most intellectual circles today.

On educational rights he takes what might be called an enlightened secularist position. To safeguard a healthy cultural diversity, he thinks that "the policy of allowing parents to send their children to what schools they please, provided the education given there does not fall below a minimum standard, has a good deal to be said in its favor."

From a civic point of view, this is really the major premise from which Catholics may well argue in favor of state support of parochial schools. For the opponents of such aid argue from the contrary proposition: they dislike cultural diversity. Yet eminent sociologists like Robert M. MacIver insist that a state stands or falls according to this rule of whether or not it encourages and protects what is valuable in all the cultural interests of its citizens. Educators who take a narrow and bigoted view in this matter condemn themselves as intolerant of intellectual freedom.

ROBERT C. HARTNETT

THIS TREMENDOUS LOVER

By Reverend M. Eugene Boylan, O.C.R. The Newman Bookshop. 345p. \$3

St. Paul prayed for the Ephesians: "That Christ may dwell in your hearts through faith, that you may be rooted and grounded in love, and may be able to comprehend with all the saints what is the breadth and length and height and depth and to understand the surpassing love of Christ." Father Boylan in his clear and interesting way tries to help us to realize this wish of the apostle.

To know God's power, wisdom, beauty, justice may arouse admiration and wonder, but it is in loving us that He becomes the object of our love. "The love of God has been made manifest to us in this fact that He sent His only Son into the world, that through Him we might live." These dimensions of divine love are the theme of this book: God's love and Christ's love for us, manifested in the plan of redemption, in the mystical union of Head and members, in the union of Christ with each individual.

How are we to attain this love? Through humility and obedience, through prayer, through spiritual reading, through conversation with God and through the sacraments. These are the various paths that lead us to the Source of this love. There is a great power of loving latent even in the nar-

rowest heart, if only it can be awakened, and, once awakened, it is capable of indefinite expansion. Let us first remove the selfishness that holds it down. Let us go out of ourselves and live for others. God uses the human heart as an instrument whereby to love Himself, and to love all else in Him and for Him, to love those whom He loves and as He loves them. Personal love seeks to bind to itself a person; it desires to give itself wholly and entirely. Thus Christ gave Himself to us, and He seeks to draw us into Himself by likeness of thought and will and action, so that we ourselves live and love no longer, but it is Christ who lives and loves in us. In us Christ loves the Father, and the Father loves Christ in us. Christ in us loves our neighbor, and in our neighbor we love Christ. Thus there is one Christ loving Himself; for Christ is all in all.

Thus does Father Boylan forcefully and compellingly plead the cause of Christ's love, a subject not restricted to priests and religious, but as urgently necessary for the average layman, for the poor sinner, for even our least brethren in God's household.

H. WILLMERING, S.J.

FOR THE DEFENSE

By Lloyd Paul Stryker. Doubleday. 624p. \$5

The scope, size and price of this monumental piece of research is bound to limit its audience. It purports to be a biography of Thomas Erskine, a barrister who had a brief career as Chancellor of England, but it is also an ambitious relation of the history of Britain and France for the period, roughly, between 1750 and 1825. The obvious purpose of the author is to set the background of history through which Erskine moved, but the reader does not get too far before he is made to feel that the backdrop is much too broad for the subject.

Lord Erskine's greatest contribution to mankind came in the comparatively few years between 1781 and 1797 when, as a barrister, he very successfully defended unjustified criminal charges brought by the Government against many of its political enemies. His arch- and oft-defeated enemy was Prime Minister William Pitt (son of "The Great Commoner"), whose ideas of government were not so far removed from those of George III. Some of Erskine's more famous clients were Lord George

Gordon, Thomas Hardy, John Horne Tooke, John Frost and (*in absentia*) Thomas Paine; their cases were of a piece, involving charges akin to treason because they dared to affront the majesty of the state with mostly justified, albeit severe criticism of its *modus operandi*.

Despite the author's enthusiasm for Erskine as the "most enlightened liberal of his times" (Rousseau, too, apparently was a "liberal," while Jefferson plays second fiddle to Thomas Paine), there is no doubt that history does not accord him quite this position. Erskine was a great trial lawyer; but it is difficult to establish him as a great "liberal" in the face of his utter failure to do anything, in all his public career, to advance freedom of religion in his nation. Although he undoubtedly had many opportunities as an advocate and a Member of Parliament to champion this unpopular cause, he never did so and, in the only parliamentary attempt to alleviate the role of the Catholic recorded in this book, we find him as Chancellor abjectly telling his monarch (George III) that "both religiously and morally" he opposed a bill to permit Catholics to obtain commissions in the Army.

As a member of the House of Lords—indeed, in all his public life during his later twenty or twenty-five years—Erskine's contribution was not great. Yet the author's attempt to establish this contribution leads to some unusual results. For example, while his part as one of many judges in the trial of Queen Caroline was necessarily small, one of the most interesting phases—but one hardly necessary to the life of Erskine—of the entire book is the elaborate description of the excellent conduct of the defense of that good lady by Lord Brougham and Baron Denman.

The aspiring trial lawyer will profit by reading the speeches and cross-examinations by Erskine here recounted. (Such a young man should also read, among other great tools, Francis Wellman's *The Art of Cross Examination* and even Gene Fowler's *The Great Mouthpiece*.) But while it is necessary—the better to understand the origin of Erskine's famous defenses—to realize the general British reaction to the flaming pen of Thomas Paine and to the murder of Marie Antoinette, the extensive excursions into the causes and conduct of the French Revolution, and into the lives and aberrations of George III and of George Augustus Frederick, Prince of Wales (later George IV) and his wife Queen Caro-

line, are too much of a good thing even for the mature lawyer. For the layman, perhaps, the whole work will be rather awesome, because the lengthy quotations from the trials necessarily have a legalistic tinge, and paradoxically tend to interrupt the action in the background which, while having little to do with Erskine, is a reasonably good account of an important seventy-five years of European history.

J. NICHOLAS SHRIVER, JR.

TREASURES OF THE KINGDOM

Edited by T. Everett Harré. Rinehart. 533p. \$3.98

This unusual anthology is subtitled *Stories of Faith, Hope and Love*. With the exception of Drummond's *The Greatest Thing in the World*, which serves as Prologue, the selections are all narrative—short stories or excerpts from novels. There are many old friends: *Our Lady's Juggler*, *Jesus Christ in Flanders* and *Where Love Is, There God Is Also*. The selections from *Ben-Hur* and *Quo Vadis* took this reviewer back to his high-school days when he sat up far too late absorbed as only a boy can be in his first discovery of the "classics."

Less known, but impressive and edifying, are Phyllis Bottome's *Brother Leo*, Father Garrold's *The Man's Hands* and Stephen Benet's *The Bishop's Beggar*. The choices are uneven as is inevitable, since the spiritual theme mattered more than the narrow literary values. This does not mean that the editor was guilty of bad taste. However, Leo Tolstoy, Selma Lagerlöf and Balzac are not quite in the same category of genius as Marie Corelli and General Lew Wallace.

It is an excellent collection to dip into. Veteran readers will rediscover some old joys and, for young readers, say high-school juniors or seniors, the collection would make a wonderful gift.

HUBERT N. HART

WITCHCRAFT IN ENGLAND

By Christina Hole. Scribner. 167p. \$3

Magic is modern. Despite the derision of skeptics, people still shower the bride with rice at weddings, favor mascots, avoid cracks in the pavement, and eye black cats with suspicion. But the belief in magic, "as old as the human race," is presently unfashionable. C. S. Lewis blamed this on the Renaissance: such hocus-pocus as witches' broths and flying broomsticks, the stage para-

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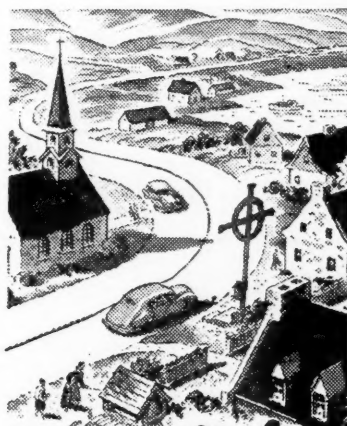
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- 3 PREFACE TO RELIGION By Fulton J. Sheen
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7. The Public Life of Our Lord
Alban Goodier, S.J.
Kenedy
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phernalia of Dr. Faustus and the Weird Sisters (good theatre but doubtful wizardry) stripped magic of credulity and most of its real terror. Everyone at one time in his life has probably entertained a pet and private superstition, but it is doubtful if he has ever made a connection between this and the magical rites of his ancestors. Indeed, disbelief in witchcraft is presumably a mark of civilized man, who, far from seeing any inconsistency in his position, views himself, if not his world, with complacency.

Miss Cole's book, intentionally or not, can shatter that complacency. It is sane without being skeptical, scholarly and yet readable. She has traced the course of the belief and practice of magic from its beginnings in pre-Renaissance England, when it was considered neither good nor evil in itself but merely dangerous, through the Renaissance and after, when it was looked upon as truly malefic, down to our own century where, though widespread fear of witches and their work has disappeared, it continues to exist on the periphery of even our most sophisticated societies.

Miss Cole does not lose herself or her reader's interest in dead magicians and forgotten ghosts; instances of the present are constantly introduced into the past, and the past brought up to date. It is, too, a well-documented survey, rich in anecdote and detail. The student of witchcraft, if any there be, will be pleased with her bibliography. The popular reader will find the macabre illustrations of Mervyn Peake an appropriate supplement to Miss Cole's unusual text. KEVIN SULLIVAN

From the Editor's shelves

I SPEAK FOR THADDEUS STEPHENS, by Elsie Singmaster (Houghton Mifflin. \$3.50), is a lively and interesting picture of America and its political stresses and strains before and after the Civil War, says Charles Keenan. The driving force of the man's hatred of slavery stands out on every page. Andrew Jackson, however, is very bitterly handled.

THE REDEMPTION OF ISRAEL, by John Friedman (Sheed and Ward. \$2), gives penetrating psychological analyses of the Semite mind, a brilliant dissection of the horror of anti-Semitism, an exhaustive dialectic of Jewish history. However, says reviewer J. Edward Coffey, "zeal outruns theology and Scripture" when the author attempts

to carry over in the economy of universal redemption a special national vocation for Israel.

THE EAGLE AND THE CROSS, by Hubertus zu Loewenstein (Macmillan. \$2.75), is a rather spotty story of a young Irishman at the Crucifixion of Our Lord, and how he is sent to Rome to report the miscarriage of justice. Hope that Christianity will be sanctioned by imperial decree is frustrated by politics and intrigue at court. "Many passages are worthy of praise," says Monica C. Mooney, "but in general the book becomes boring."

DULL THE SHARP EDGE, by Ellen Marsh (Dutton. \$3), in the opinion of Joan C. Grace, just "skirts a few of the tragic implications in life," as it tells of the emotional confusion of a young girl growing to maturity. Child of a broken marriage, her problem is to reconcile life as she had known it with her mother with the life she now leads with an alcoholic father. The story gets no help from over-simplifications of psychology.

THE SEMI-ATTACHED COUPLE, by the Honorable Emily Eden (Houghton Mifflin. \$3), "Quaint is the word for this book," says Edward J. Clarke. It was first published in England in 1860; this is the first American edition. It is a comedy of manners in the style of Jane Austen, with overtones of Trollope. It has wit, keenness of perception and skillful character portrayal, and underneath the prissiness reveals a fine sense of the realities of life. H.C.G.

The Word

THE IMPECCABLY SUAVE AND diplomatic Cardinal Consalvi, Papal Secretary of State under Pius VII, was an abomination to Napoleon, whom he continually outwitted. In an angry outburst, one day, the Corsican assured Consalvi that the Emperor's might was sufficient to destroy the Cardinal's Church. "Your Majesty," the Secretary replied with open humility and hidden humor, "not even we priests have achieved that in eighteen centuries!" It was a subtly theological reply, pointing out that divine guidance and support, not human prudence, learning or politics, had enabled the Church not only to

survive but to flourish. It was also a revelation of the personal unworthiness which most priests feel when they contrast their own spiritual paltriness with the sublime vocation to which they have been called. Individually they have their faults, but the large and easy over-simplification of anti-clericalism which depicts them all as bumptious and domineering is as gross an exaggeration as the fat monk with the foam-capped mug who is, for many people, an adequate symbol and summary of medieval monasticism.

Anti-clericalism, either the open kind from enemies outside or the covert and genteel sort in which so many Catholics indulge today, is no new growth. St. Paul had his detractors and calumniators, who mocked his message and sneered at his person and his preaching. In the Second Corinthians, part of which is read in the Mass for the twelfth Sunday after Pentecost, Paul vigorously vindicates his apostolate and indicates the source of his authority and assurance. It resides in no natural ability of his; of himself he is nothing, supernaturally he is deaf, mute and blind, unable even to conceive a salutary thought. "But our sufficiency is from God. He also it is who has made us fit ministers of the new covenant. . . ."

We who are so prone to criticize priests might well meditate on those words. For the priest is to be respected not because he is personable, wise, cultivated or learned. God grant he may have all those qualities; he should have. But his real title to the deference of the faithful derives from his dogmatic position as "another Christ," a continuation of Our Lord in the world. In his two specific functions, the priest is depersonalized. He says "This is My Body: This is My Blood." And again, "I forgive you from your sins." In those utterances he speaks with the authority of Jesus Christ and in His name who made the priest a "fit minister of the New Covenant." He is the timeless, nameless man in vestments: nameless, because when he dons the vestments, he doffs his own person, and speaks as another Christ; timeless, because as he stands before the altar he is one with Augustine, Aquinas, Bonaventure, Ignatius, Francis Suarez—all of them, primarily and above everything, priests. He lives a life of consecrated loneliness; he must walk in angelic purity through the foul floods of sin; he is a cynosure so that, as Chrysostom says, "it is impossible to conceal the

faults of priests; even their smallest faults are manifest." And so many of us are eager to leap on those defects and exploit them as the subject matter of uncharitable talk. The reaction of St. Teresa of Avila, that supremely great realist, is so much more wholesome. She asks her nuns to pray for priests "that Our Lord may protect them in their great warfare, so that they may escape the many dangers of the world."

The priest should be a man of God (1 Tim. 6:11), detached like Melchisedech from all earthly ties (Heb. 7:2), God's helper (1 Cor. 3:9) and ambassador (2 Cor. 5:20), a defender of the faith (Phil. 1:16). He must be a man of great sanctity, as Thomas Aquinas, Pius X and Pius XI have insisted. It is a difficult call and the wonder of it is not that some have fallen short but that, human nature being what it is, many more, with God's help, have not. If you must talk about priests, therefore, talk about them prayerfully to God, not spitefully to men. WILLIAM A. DONAGHY, S.J.

Films

THE LONG NIGHT. There is a good try at significance in this film which contains a clear parable of the struggle between good and evil in its tense and violent story. An industrial worker (Henry Fonda), embittered by his dreary progression from orphanage to combat soldiering to steel-mill drudgery, finds an ideal through his love for a girl (Barbara Bel Geddes) who shares his background and aspirations. Their romance is threatened by the evil designs of a conjurer (Vincent Price), whose talent for professional deception is but a pale shadow of his offstage character. His crowning attempt to alienate them, a monstrous innuendo against the girl, results in the hero killing him in a blind rage. The narrative unfolds in flashback from this point as Fonda barricades himself in his room through "the long night" with his despairing recollections. The gathering crowd, sympathetic or morbidly curious, and the police alternating persuasion and force in an effort to dislodge him, form a recurring link with the present. Logically the picture ends as a plea from the girl convinces her sweetheart that there is hope for the future if he

surrenders for trial. The thematic emphasis on the need for faith and the goodness symbolized by the girl are on a naturalistic plane, and there is a slight tendency to stack the cards against society. Artistry in writing, direction and acting, however, gives dramatic perspective to its examination of some unsavory aspects of contemporary life, and recommends it to thoughtful adults. (RKO)

I KNOW WHERE I'M GOING. Ingenious use of a lovely and unfamiliar background and a witty and civilized approach do wonders to enliven the old story of the reformation of a snob. The scene is the brooding Western Isles of Scotland, and the snob is a money-mad young woman who is delayed there en route to her wedding with a titled industrialist. Her gradual awakening to the shallowness of her ambitions is worked out with charm and plausibility. The humor and integrity of a rugged people, the scenic grandeur, even the storm which money cannot curb, play a part; and the romantic attraction of an impoverished but proud laird is most persuasive of all. In the leading roles Wendy Hiller mellows convincingly, and Roger Livesey provides a compelling reason. The rest of the cast and generally excellent production values combine to make this British importation superior light entertainment for the family. (Universal-International)

VARIETY GIRL. This picture does have some sort of plot—a former foundling is sponsored for a screen test, and a mistaken-identity twist nearly gives the "break" to the heroine's exhibitionistic room-mate—but it is mainly an excuse for a glimpse at Paramount's entire roster of stars in their workaday surroundings. Most of the luminaries—Gary Cooper, Barbara Stanwyck, Ray Milland, Paulette Goddard, etc.—merely wander through with a nod or a few words designed to indicate that they are just plain folks and on the best of terms with one another, but an *al fresco* barbecue and a giant benefit performance provide opportunity for some specialty numbers which generally fall pretty flat. On the credit side of the ledger are some fine singing by heroine Mary Hatcher, a comic blues number by Pearl Bailey, and the entertaining though probably apocryphal dubbing in of a cartoon sound-track and some genial patter by Bing Crosby and Bob Hope, quite up to their usual standard.

The expensive ingredients provide something for all audiences, but the resultant rich cake sags in the middle. (Paramount) MOIRA WALSH

Theatre

WHAT'S SO TOUGH ABOUT IT? Maxwell Anderson, in his periodical Jeremiads against dramatic critics, occasionally softens up a bit and concedes that their acerbity and south-paw judgments may be caused by the fact that they are obliged to see too many plays. In one of his mellow moments, he says: "They all acquire, after a certain number of premieres, the critics' occupational disease, an acute allergy to theatrical representation." It is a clever thought cleverly expressed, and I can detect only one thing wrong with it—it is not true.

While the assertion is as obvious bunk as has ever been expressed in highfalutin' English, the second most astute practising critic, *PM's* Kronenberger, half agrees with it. "A theatre critic's job," says Kronenberger, "... is something that no half-way intelligent grown-up should be asked to have any truck with. At its worst the job is both an insult and an absurdity." When one of our ablest dramatists casually exudes nonsense, and one of our most discerning critics concurs in his puerility, it is not difficult to guess the cause of the current sterility of American drama.

The working conditions of dramatic critics are so miserable, Mr. Anderson suggests, that they might as well be sandhogs groaning with the bends or quartz miners dying with silicosis. Mr. Kronenberger goes farther and asserts that their lot is not only hazardous, but also shameful and injurious to their self-respect. It is only fair to observe that Kronenberger is by no means the only critic who laments the boredom and indignity of his calling, and I specifically mention him only because one of his ululations is presently before my eye and handy for quotation. *PM's* critic, in fact, is rather restrained in reciting his tale of woe. Some of his colleagues have frequently cut loose with lamentations that would lead one to believe that reviewing plays is a nauseous occupation like cleaning cesspools, or an indecent profession like operating a divorce mill. Their wails must have moved many a reader to wonder why, if their work is so humili-

ating, they don't quit and obtain comparatively pleasant and dignified employment as bus-drivers or chefs?

The answer is obvious. Most drama critics love the theatre and work hard, and pull numerous strings to get their assignments. Even the brash young fellows drafted from the city room quickly learn that dozing in an orchestra seat is easier on the legs than running after fire-engines, and they can sleep late in the morning. Once they have landed the job, or find themselves pushed into it, drama critics usually hold on to their by-lines until death or senility writes *finis*.

Drama critics seldom resign, because they are men gifted—or afflicted—with writers' itch. It is true, of course, that six out of every ten productions are definitely bad, while three are borderline and one may be good. It's not much fun sitting through nine *Louisiana Lady's* and *Young Man's Fancy's* while hoping the next show will be an *Oklahoma*. But that's not the worst of it. The hard part of the job is writing. If sitting through an inane or inept play is boredom, writing a review of it is drudgery. Nevertheless, any man to whom the Lord has given the gift of gab, including Messrs. Anderson and Kronenberger, would rather write than be President.

THEOPHILUS LEWIS

Parade

(A PASSENGER GETS INTO BILL'S taxicab, gives destination. Bill steps on the gas.)

Passenger: Take it easy, driver. I need a restful ride.

Bill (slowing down): Okay, mister.

Passenger: My business is tiring.

Bill: What is this business?

Passenger: Special hobby agency. We think up hobbies for people who need them and can't get interested in ordinary hobbies.

Bill: I never hear of anything like this before.

Passenger: Driver, a hobby is anything that interests man. Some people are just bored stiff by golf, stamps, match-covers, what have you. That's where we come in. We find something that does grip them.

Bill: You may have something there, Mister.

Passenger: Here's the way it works,

driver. A doctor tells a man he has to get a hobby, or else. The man can't find any hobby that holds him. He comes to us. We figure out a made-to-order hobby, fitted to his personality. We haven't failed yet.

Bill: Must be all sorts of different hobbies.

Passenger: There are. People have strange interests. You'd be surprised, driver. I have a lawyer client who is now deeply absorbed in doing research work on "The Effects of Denture Breath in the Modern Social Milieu."

Bill: He oughta find plenty of effects in this.

Passenger: Take the banker I'm on my way to see now. For a long time we could find nothing that took hold on him. Then we found it—a historical problem never before tackled by anybody.

Bill: What is it?

Passenger: This banker has been working for a year now on the question: "Did the Ancient Romans have the Poached Egg?"

Bill: Did they?

Passenger: He hasn't found out yet. We don't care if he ever knows. The hobby has made a new man of him. Well, so long, driver, here's the bank. (Passenger hurries into bank.)

Bill (Drives back to his street-corner stand. Tells Louie, another taxi man about the conversation).

Louie: Sounds like a lot of hooley to me, Bill.

Bill: It ain't all hooley, Louie. Hobbies has their place in this here world.

Louie: What difference does it make now whether the Romans had the poached egg or not, Bill?

Bill: That ain't the point, Louie. Look at it this way—which kind of guy would you like to bump into in a dark alley, Louie? A guy who's worrying about the ancient Romans having the poached egg or a guy who's worrying about what you got in your pockets?

Louie: I see your drift, Bill. Harmless hobbies keep people away from bad habits. This here banker has his bank work; then he has his poached-egg work. He don't have time for any monkeyshines. But if I'm getting a hobby, Bill, it won't be no poached-egg hobby. I hate eggs.

Bill: What's one man's hobby is another man's poison, Louie. If a hobby keeps a man too busy to get into bad ways, I'm all for it, whether it's about poached eggs or denture breath.

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Correspondence

North College Hill School Case

EDITOR: This communication is prompted by one of your Comments on the Week, "North College Hill school case," in the issue of August 2. As I see it now in retrospect, the North College Hill school case constituted a subversion of the law . . . it was a successful maneuver by a vociferous minority to overthrow a duly elected majority. The fact that the majority (the three Catholic members of the school board) resigned along with the two minority (Protestant) members is material to the history of the case; but in the event it emphasizes how craven were the majority members, who should have withstood any and all attacks on their position, basing their stand on the fact that they were duly elected and could be accountable only to the electorate at the next election.

Howbeit, the majority quit, and so did the minority—after it was satisfied that the three Catholics were hauling down their civic colors. Almost everyone now admits or sees that the discharge of the school superintendent was not the real cause, and that the postwar Ku Klux forces used this discharge as the occasion and not the cause of the so-called school fight.

The victorious Protestant faction has little to crow about. It would violently object that you were smearing them were you to point out that the anti-Catholic campaign on North College Hill bore all the earmarks of successful communist maneuvers in Central Europe. Yet here is the evidence: following the discharge of the superintendent, there was a student strike, apparently inspired, because it was so well carried out. Mothers made coffee for the picket lines. The teachers quite naturally had no classes to teach; so they walked out. Some of them, including several who stated they were Catholics, joined the students in demanding the rehiring of the superintendent. He, meantime, stood by, protesting that he was helpless. Then, in line with traditional Red tactics, women and young girls were thrust to the forefront where tempers were likely to be short. Also in line with the well-planned campaign were threats and acts of violence, such as spitting in the

face, committed against Catholics. The sisters who taught in the former parochial school were disturbed until very late at night by street paraders who threw pebbles at their windows.

Then the next step: the attraction of sympathy from educational groups, such as the NEA, and violent anti-Catholic sermons from Protestant pulpits, the ministers being careful always to emphasize that it was, as they put it, "ecclesiastical politics" and not the Catholic laity they were shooting at. (This is the usual Red tactic: try to divide the clergy and the laity.)

When violence broke and the majority (Catholic) members were physically attacked at a board meeting, all and sundry who had been sympathetic with the so-called American minority disclaimed any part in the violence. Yet they had done all they could to foster it. It was a case of Pilate washing his hands—after the damage had been done.

This was the successful Ku Klux and communist pattern. It could have been frustrated by any one of the majority standing on his civic rights and defying the minority to do its worst. This happened in Hamilton County, U.S.A.

I am purposely prescinding from other important aspects of the case: the authoritative letter of Msgr. Clarence G. Issenmann, Chancellor of the Archdiocese of Cincinnati; the subsequent appointment of four non-Catholics and one Catholic to the new school board by the Hamilton County probate court judge. I want to see spotlighted for everybody to understand the monstrous danger that now confronts us: the successful subversion of the law and of civic rights by a vociferous, well-organized Protestant minority.

NEWSPAPERMAN

Cincinnati, Ohio

Charity for Germans

EDITOR: Ever since Father LaFarge, Editor-in-Chief, returned from Europe, I have anxiously watched for his report on Germany. At last, in the August 2 issue, he describes the terrible conditions under which that country labors. He also mentions the splendid work of several priests who are repre-

sending our War Relief Services, and remarks:

But the more you see, the more you realize needs to be done, and the more you are grieved that we Catholics in the United States have contributed comparatively little for these great-hearted men and women to work with.

I have written and preached on the same topic, because I have had first-hand information ever since we could send mail to Germany. I have corresponded with priests and also with laymen from all walks of life, and they all have the same story to tell—a whole nation is starving by degrees, while we enjoy the highest standard of living in history.

A few kind-hearted people have responded to my pleas and have very generously contributed to addresses given to them, but at the same time I have received poison-letters reprimanding me for begging for the German people, because they had asked for it. Some argued that no one could expect Americans to lower their standard of living in order to help the Germans. I simply cannot believe that any Catholic can ignore Christ's command, "charity above all," because there comes a day when we have to give an account of our stewardship.

Evanston, Ill. LUDWIG GREIN

Tribute

EDITOR: As a physician, and one of the group of general practitioners who treat approximately eighty-five per cent of people's illnesses and consequently must of necessity do quite a bit of psychiatry, I want to express my approval of your sound and instructive editorial, "Ministering to the Mind," in the August 2 issue.

It was so much of an improvement on the regular press releases in the current flare-up that it was refreshing to read. If only such a clear exposition had been made during the early days of the turmoil!

MICHAEL S. SHEA, M. D.

New Haven, Conn.

The views expressed under Correspondence are those of the writers, and do not necessarily reflect the opinions of the Editors. AMERICA prefers short letters of 300 words or less, and merely tolerates longer ones.

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